The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

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DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M.

ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8¾ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—7 A. M. and 7 P. M. Except on Fridays, when Evening Prayer with Lecture is at 7½ P. M. Wednesdays and Fridays, Litany at 9 A. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—6 A. M. On Festivals and Fasts, a second Service at 5 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

JUNE.

17 Second Sunday after Trinity.
21 Third Sunday after Trinity. Nativity St. John the Baptist.
29 St. Peter's Day.

JULY.

1 Fourth Sunday after Trinity.
8 Fifth Sunday after Trinity.
15 Sixth Sunday after Trinity.
22 Seventh Sunday after Trinity.
25 St. James the Apostle.
29 Eighth Sunday after Trinity.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP

*** The attention of the Clergy is called to several changes in the Appointments for the first two weeks.

June 14th, Thursday.—A. M., Bouquet, Consecration and Ordination.
June 15th, Friday.—Plattsburgh.
June 16th, Saturday.—A. M., Centreville. P. M., Ellenburgh.
June 17th.—SECOND SUNDAY AFTER TRINITY.—A. M., Champlain. P. M., Perryville. E., Rouse's Point.
June 18th, Monday.—A. M., Malone.
June 19th, Tuesday.—A. M., Hogansburgh. P. M., Messina Springs.
June 20th, Wednesday.—A. M., Waddington. P. M., Norfolk.
June 21st, Thursday.—A. M., Potsdam.
June 22d, Friday.—A. M., Canton. P. M., Morley.
June 24th.—THIRD SUNDAY AFTER TRINITY.—A. M., Ogdensburgh. P. M., Morristown.
June 27th, Wednesday.—General Theological Seminary, New York.
June 30th, Saturday.—A. M., Clifton, Staten Island, Consecration of Chapel.
July 1st.—FOURTH SUNDAY AFTER TRINITY.—A. M., Ordination, Trinity Church, New York. E., St. Peter's, Brooklyn.
July 2d, Monday.—5 P. M., Caroline Church, Setauket.
July 3d, Tuesday.—A. M., St. James', Smithtown, Consecration and Confirmation.
July 4, Wednesday.—A. M., St. Mark's, Islip. P. M., St. John's, Islip.
July 5, Thursday.—A. M., Patchogue. 4 P. M., Yaphank.
July 6th, Friday.—5 P. M., Sag Harbor.
July 8th.—FIFTH SUNDAY AFTER TRINITY.—South Oyster Bay.
July 12th, Thursday.—A. M., Stillwater. 4 P. M., Mechanicsville.
July 13th, Friday.—4 P. M., St. Paul's, Troy.
July 15th.—SIXTH SUNDAY AFTER TRINITY.—A. M., Stockport. P. M., Kinderhook.
July 16th, Monday.—A. M., Copake. P. M., Amenia.
July 17th, Tuesday.—A. M., Lithgow. P. M., Pleasant Valley.
July 19th, Thursday.—A. M., Beekman. P. M., Patterson.
July 22d.—SEVENTH SUNDAY AFTER TRINITY.—A. M., Myersville. P. M., Annandale.
July 24th, Tuesday.—A. M., Fishkill, Ordination. E., Fishkill Landing, Confirmation.
July 25th, Wednesday.—A. M., Fishkill Landing, Convocation.
July 26th, Thursday.—A. M., Cairo. P. M., Windham.
July 27th, Friday.—A. M., Prattsville. P. M., Hobart.
July 28th, Saturday.—A. M., Bloomville. 5 P. M., Delhi.
July 29th.—EIGHTH SUNDAY AFTER TRINITY.—A. M., Walton. E., Unadilla.
July 30th, Monday.—A. M., Otego. P. M., Oneonta.
July 31st, Tuesday.—E., Butternuts.
August 1st, Wednesday.—A. M., Butternuts, Convocation. 4 P. M., Morris.
August 2d, Thursday.—A. M., Garrattsville. P. M., Richfield Springs.
August 3d, Friday.—A. M., Monticello. P. M., Cooperstown.
August 4th, Saturday.—A. M., Westford. P. M., Cherry Valley.
August 5th.—NINTH SUNDAY AFTER TRINITY.—Sharon Springs.

New York.—CHURCH OF THE HOLY INNOCENTS, NEW YORK.—The First Sunday after Trinity was the anniversary of the Institution of the Rev. J. J. Elmendorf, as Rector of this parish, and was accordingly celebrated with appropriate services. Morning Prayer was read by the Rev. Mr. Leonard—the Venite, Psalter (Selection X.), Te Deum, and Jubilate, being chanted antiphonally by the clergy and congregation. The Litany being ended, the 84th Psalm of the Psalter was chanted as the Introit, and the Clergy entered the *sacrarium*; the Rector read the Ante-Communion, and the responses were chanted. The Rector preached from the text, "The kingdom of heaven is like a grain of mustard seed, &c."

He said that about two years ago, on the Fourth Sunday after Easter, a little band—few of whom were now there—assembled in a room of a tenement house in Broadway to organize this parish, not for themselves but for others, that the Church, her sacraments and worship, might be given freely to those who needed. One year ago this church was opened, and a Rector instituted over the parish. The stranger might say that the mustard seed was yet to be planted, but those who have watched the progress and growth will know that it *has been* planted, and is even now growing. The number of communicants has doubled; notwithstanding a number have removed to other parishes, there are about forty who communicate with us. Seven have been confirmed—made their first Communion during the year, and there are others whom it is to be hoped will soon follow. Thirty have entered the Porch, and been received by Holy Baptism into the Church. Fifteen have pledged their vows to one another (with one exception) before this Holy Altar. Ten have been laid before the Altar, and with prayer consigned to the grave. The regular Sunday Offertory for the support of the church has yielded $975; $207 have been offered for charitable purposes; and this, together with presents received, and the Rector's stipend from Trinity Church of $200, which he gives to the Church, makes a sum total of about $2,500. But there was still a mortgage to be paid. *The Rector must be enabled to give all his time to his Holy Office;* and to do this, the parishioners themselves must give their free-will offerings; we must not look abroad longer for aid and support. The man who has been paying $10, or $20, or $40, for a pew, has no right to come into a *free church* and pay nothing—he has no right to rob God's Church and God's Altar. When we began, we said that we wanted nothing more than the Prayer Book gave us, and that we would have nothing less. We have made the trial—and here we have frequent sacraments and daily prayers; and is there one who shall say that the Church of the Prayer Book is not enough to satisfy his wants?

After the Sermon an Anthem, "The Lord send thee help from the Sanctuary, and give thee blessing out of Sion," &c., was sung very sweetly as a soprano solo.

On leaving the Church, each member of the congregation was presented with the following sensible letter, which we heartily commend to those who attend Free Churches. The Free Church system is, of course, the only true *Church* system; but the people must not consider the church so free, that there shall exist no parochial connection between them and their pastor.

Beloved Brethren in Christ, and Parishioners in the Church of the Holy Innocents:

As answerable to our Lord Jesus Christ and to His Church, for those whom the providence of God has put under my charge, I cannot but be most anxious so to fulfil my duty towards you, as that I may render up my account to our Master and Saviour with joy, and not with grief.

But in a large, busy, and changeful city like this, and particularly in a church thrown open so freely as ours is, it is difficult for a Pastor, under any circumstances, to know much of his people. But in our case, beloved, it will be particularly so; while, as you may yourselves know, I have chosen, in order that I might not be burdensome to you in the commencement of our work, to labour with my own hands, until our feeble parish is much stronger than can be expected for some time to come. I have therefore resorted to an expedient unusual, but which will abridge my labour and facilitate the performance of my duty. Will you, then, at your earliest convenience, send me a full statement of what the following questions will propose? I have taken the opportunity, also, in connection therewith, to call your attention to a few of the minor points in the Church-system, one of which being new in the legislation of the Church, may not be known to all of you.

Will you then send me, at your earliest convenience,

1st. Your residence, in full, or if you are the head of a family.

2d. The names, in full, of all the members of your family, (including servants, if any have been baptized in the Church).

3d. If there are children in your family, their respective ages.

4th. Who of your family have not been baptized.

5th. Who have not been confirmed.

6th. The names of those who have been already admitted to the Lord's Table.

7th. In the case of those who are communicants and do not propose to commune oftener than monthly, what Sunday of the month they desire to be considered their regular communion.

(Remember that the *universal* rule of the Church has been, that *all* Christians should commune on the three great festivals, Christmas, Easter, and Whitsunday).

I hold myself in readiness to perform any of the public or private offices which belong to me, especially the visitation and communion of the sick, and the burial of the dead. But I earnestly request your attention, particularly while I cannot be so much amongst you as I desire, to the law of the Church prefixed to the Visitation Office:—

"When any person is sick, *notice shall be given thereof* to the Minister of the Parish."

No fixed rule can be laid down to decide precisely *what degree* of sickness makes it a duty to send for the minister of the Church, except perhaps that in any case where the physician of the body is required, the physician of the soul should also be called.

Whenever any change of residence occurs, may I request to be duly and early informed of it?

The following Canon was adopted at the last General Convention, and has become now a law of the Church:—

"CANON XIII. A communicant removing from one parish to another, shall procure from the Rector (if any) of the parish of his last residence, or (if there be no Rector) from one of the Wardens, a certificate stating that he or she is a communicant in good standing, and the Rector of the parish or congregation to which he or she removes shall not be required to receive him or her as a communicant until such letter be produced."

Trusting to the power of so primitive and excellent a system, to your own Christian liberality and conscientious sense of duty; trusting, above all, to the blessing of God upon our humble attempt to carry out the fulness of the Gospel system, your Rector, Wardens, and Vestry, have cut themselves loose, unreservedly, from the ordinary means of supporting the Church and your Pastor by pew-rents, &c. But the Church must be supported, your Pastor must be enabled to give all his time and energies to his holy office, that you yourselves may be built up in your holy faith, your children instructed, the sick visited, the poor relieved, the dead buried. All this cannot be done without expense; it cannot be done unless you are liberal according to what God has given you. It cannot be done unless you will see that a Christian of his own free will should follow what was bound upon the Jew by positive law, viz., that we set aside for God the tenth part of what is *all* God's. Finally, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Faithfully and affectionately,
Your servant and Pastor in Christ,
JOHN J. ELMENDORF.

As we entered the Church, the first thing that we saw was the Font, standing, as it should, at the door. It was filled with beautiful roses, and we thought, "The wilderness shall blossom as the rose;" and how shall the wilderness of this world ever blossom unless it is watered with the regenerating flood of Holy Baptism? Next, we saw the Altar and the Holy Cross, telling us unmistakeably of the great central act of Catholic worship. The Altar was vested with a beautiful green super-frontal and ante-pendium; above the tri-coloured border of the super-frontal is a vine of trefoils, and the ante-pendium is broidered with roses and lilies of the valley. There were also flowers on the super-altar—flowers plucked from the earth, and that earth once the Saviour's tomb. This little church of the Holy Innocents we commend to all who desire to use the services and order of the Church pure and undefiled.

CHURCH OF THE HOLY INNOCENTS, ALBANY.—The services of this Church, which had been suspended for a fortnight, owing to the decorations which have recently been effected in this most interesting building, were resumed on Trinity Sunday. Our readers may not all of them be aware that the Church is indebted to the quiet, unobtrusive munificence of one layman for the possession of one of the most beautiful and thoroughly expressed specimens of Ecclesiastical Architecture in this country. It was erected to the glory of God in honour of the Holy Innocents, and in memory of his own children, by W. H. De Witt, Esq., of Albany: it is situated in a part of the city where church accommodation was much needed, and the seats are free and unappropriated for ever. The parish has been in existence now about seven years, and under its zealous and indefatigable Rector, already evinces an expansiveness which invariably characterizes the result of an unshrinking, straightforward, manly exhibition of the Church and her divinely organized system. Gas has been introduced into the Church, and the fittings in connection therewith have been pronounced, by competent authority, the most successful yet manufactured in the country. The Chancel is lighted by a rich "*corona lucis*," with seven burners, each burner forming a brilliant star. The symbolism of the seven-fold arrangement is immediately suggested in many ways—we need not explain it; the mystic seven is, if possible, a more expressive and comprehensive symbol than the sacred triangle. The nave is lighted by double branches, each with three burners; they are placed immediately under the corbels that support the trusses of the roof, and diffuse an agreeable light throughout the whole building, avoiding the offensive glare which gas-burners produce when placed in the middle of the church.

The Chancel has been decorated in polychrome by Doremus & Akeroyd of New York. The groundwork of the roof is deep blue, powdered with gold stars and white lilies alternately. The rafters and other timbers are of a buff tint, with the mouldings "picked out" in white and colours, and their plain faces enriched by foliated arabesque work in green and red. The battlemented cornice is very rich, and the corbels gilded and coloured to correspond.

On the wall at the back of the Altar, immediately under the Chancel triplet, is a beautifully illuminated cross, and combined with it, and on either side of it, on a pure white ground, is gilded in old, but intelligible English, a text from Rev. v. 13, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb for ever and ever. Amen. Hallelujah."

On the north wall of the Chancel is a white marble monument in memory of the founder's children. It is exquisitely carved, and the design is conceived in a spirit worthy the purity of those the tablet commemorates. Enclosed within a simple arch are four wreaths of lilies of the valley, entwined "each within each, like home's soft sympathies"—"Sisters and Brothers." In the centre of each wreath is the name and age of those innocents whom God in his wisdom had so soon removed to a better land. In the point of the arch is a polished floriated cross, and at its base is a lamb sleeping.

Under this monument, and gilded in the same manner as the text over the Altar, is inscribed the beautiful and appropriate Collect for the Holy Innocents' Day. These decorations add considerably to the beauty of the interior, and are designed with a purity and chasteness of taste which is a long way removed from the flauntiness and tawdriness sometimes chargeable to painting in our churches. The recent improvements, as well as the original design for the church, have been entrusted to Mr. Frank Wills, architect, of New York.

New Jersey.—Jersey City was visited on Sunday last by the Bishop of the Diocese, whose presence was the occasion for the opening of a Free Church, in the Third Ward, although the edifice had not received that finish which will be completed in a few weeks, and for which funds are provided. It has been erected at a cost of one thousand dollars. The Rev. Stephen Douglass proceeded to the organization of a parish in this Ward on the seventeenth of June, 1854, when services were held in his own house. Presently, it was thought possible to obtain sufficient funds for the erection of a suitable edifice, however small; and the attempt was determined on, notwithstanding many discouragements and sinister forebodings. The cost was from the very first limited to the amount subscribed, so that the building should be free from debt. It certainly affords an instance of how much may be done with a very little. It is free in the strictest sense, and in the understanding, that whatever edifice shall succeed it, shall in a like manner be open to all choosing to avail themselves of the Services of the Church. There officiated in the Services of the day the Bishop of the Diocese, the Rev. J. H. Hopkins, Jr., and the Rev. Stephen Douglass. The Sermon was by the Bishop, who chose as the subject of discourse the Apostolic Commission given by Christ to His disciples, as related by three of the writers of the Gospel. Every commission involved a sender, a receiver, and the person to whom such commission was sent. The Bible was accepted as the Word of God; but it was to be feared it was by most merely read, and not received in its full significance, and with the importance attaching to it, by reason of the solemn import of its words, and the authority which it bore. The purposes of God were not answered in the mere sending forth of the Bible, and in its being read. Thus much the press, as its diffuser, were sufficient to accomplish. There was a commission, given to men, invested with divine authority by Christ himself, to preach through baptism and repentance the remission of sins. Neither could baptism be administered, nor remission offered, without authority. It was this sacramental virtue that secured regeneration in baptism: God's appointed way through his appointed ministers. The Bishop proceeded to adduce arguments enforcing the necessity of an Apostolic order, to the realization of the full blessings of the Christian dispensation, and vindicating the [illegible]ness of the Gospel [illegible] had been organized, he congratulated them on the issue of their labour of love. They had begun in faith, nothing doubting of ultimate success. Had the disciples deferred accepting their commissions till the visible descent of the Holy Spirit, the Pentecostal morn had not yet arrived. He hailed the provision made for the hearers of the Gospel, who without money and without price might listen to its glorious tidings, only rendering to God at the Offertory the gifts of willing hearts. The present structure was necessarily temporary; but he rejoiced to know that in whatever one should succeed it, there would be found free seats throughout. The system of abolishing pew-rents was one he heartily commended. It was in keeping with the commission given to the Church, and in consonance with its ordinances.

In the afternoon of this day, a sermon was preached by the Rev. Professor Mahan, now of this Diocese, from the words, "For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straitway forgetteth what manner of man he was." He regarded this as an admirable picture of a crying sin of Christians in all ages of the Church. If all who come under the title of hearers of the word, and not doers, were organized into a separate denomination, with their own distinct places of worship, the true Church, it is to be feared, would be reduced to a remnant, hardly greater than the seven thousand who were scattered through Israel in the days of the prophet Elijah, so completely is the duty of *doing* merged in the half-duty of hearing. The Gospel, in truth, is a glass, in which we may behold our image as transfigured; reflected truly in its outlines, but radiant with the glory of the Lord. As when a man looks into the mirror of some mountain lake he beholds himself imaged from its surface, yet not himself alone, but around and above himself the serene magnificence of Heaven, in the midst of which his own figure is sublimed, and irradiated, and enveloped in a flood of glory, so it is with him who looks rightly into "that sea of glass," that ocean of baptismal waters which surrounds the City of our God. He beholds not himself, but the glory of the Lord encircling and transfiguring Himself. And beholding this glory he endeavours to *realize* the glorious ideal. The text was applied by the preacher to the means of attaining Christian perfection.

In the evening, the Bishop again preached, having officiated in the afternoon at Grace Church, Jersey City, of which the Rev. David H. Macurdy is Rector.

The interesting services of the day were fully attended, and a large sum presented at the Offertory. The location of the chapel, we should judge, is highly favourable for its success, the portion of the city which it skirts being chiefly selected for new and elegant mansions.

NEWARK.—On Monday, the Bishop of the Diocese officiated at St. Barnabas, Newark, instituting the Rev. William Rudder into the Rectorship of the House of Prayer, Newark. Morning Prayer was read by the Rev. Mr. Stewart, the Rev. George Hobart Doane, Deacon, reading the Lessons. The Bishop preached, and the Holy Communion was administered by the newly-instituted Rector.

Western New York.—The Bishop has held Confirmations at Zion Church, East Bloomfield; St. Paul's, Richmond; and St. John's Church, Honeoye Falls—preaching on each occasion.

On Trinity Sunday the Bishop held an Ordination at St. John's Church, Honeoye Falls. Morning Service was performed by the Rev. Mr. Brown, of Avon, and the sermon was preached by the Rev. Mr. Lockwood, of Pittsford. The candidates were presented by the Rev. Mr. Brown, who, with Mr. Lockwood, united in the imposition of hands. The candidates, the Rev. Robert Horwood, deacon, of Theresa, and the Rev. Samuel M. Hedges, deacon, of Honeoye Falls, were ordained to the Priesthood by the Bishop, who also administered the Holy Communion, assisted in the distribution of the elements by the Presbyters above named. A large congregation attended the services. In the afternoon the Bishop held a Confirmation in Zion Church, Avon. This edifice has lately been enlarged and improved. A chancel has been appended, containing a handsome chancel window, a present from the Rev. Dr. Bolles, of Ohio; a font set up, presented by a lay gentleman from New York; and the oaking of the whole interior of the Church has been effected.

Connecticut.—We learn from the *Calendar*, that on Trinity Sunday the Assistant Bishop held the regular Ordination in Christ Church, Middletown, when Messrs. John C. Dubois, Peter L. Shepard, John B. Linn, and William H. Williams, of the Senior Class in the Berkeley Divinity School, were admitted to the Holy Order of Deacons. Morning Prayer was said by the Rev. F. J. Goodwin, D. D., who also presented the candidates; the sermon was preached by Prof. Harwood, from 1 Tim. iii. 13; and the Bishop addressed the candidates for the Diaconate, and administered the Holy Communion. In the afternoon, the Assistant Bishop preached in St. Paul's, Hartford, and confirmed six persons, and addressed them. In the evening, in St. John's, Hartford, he confirmed twenty-two persons, and addressed them. On the following day, in the Parish of Grace Church, East Hartford, the Bishop preached, confirmed eleven persons, and addressed them.

The Standing Committee have recommended to the Bishop for admission to the Order of Deacons, Peter L. Shepard, William Henry Williams, John Blair Linn, and John Clarkson Dubois; Sylvester Clarke, as a candidate for Orders; and George Ransom Davis, a candidate for the Order of Deacons, under Canon V. of 1853.

Rhode Island.—The Bishop of this Diocese has already, it seems, gained general esteem in his Episcopal office. The *Providence Journal*, a few days since, thus speaks of the Bishop:—

Perhaps it would be safe to say that no man ever made so many friends in Providence, in so short a time, as the new Bishop of the Episcopal Church. Courteous and affable in his manners, liberal in his sentiments, learned and eloquent, he has in the highest degree satisfied his own Church, and has won the respect of other denominations.

Pennsylvania.—ALL SAINTS, TORRISDALE.—On Tuesday, last week, the Bishop consecrated the new church, for All Saints' parish, recently built near Torrisdale, and also preached the sermon. Among the Clergy present were Rev. Drs. Dorr, Morton, and Ogilby, and Rev. Messrs. Davis, Barton, Cooper, Miller, Huntington, Hopkins, and Oliver. The Rector is Rev. F. Beaseley, who has a large congregation. The church is built of gray stone, having the porch and bell tower in front. The interior, with aisles, recess chancel, and open roof, is striking, and presents a rich appearance. The beauty of the church in the rural style derives additional effect from the loveliness of the surrounding scenery. The architect, Mr. Frank Wills, of New York, has gained another triumph. The building cost $800, contributed by the congregation, which has been paid in.

CHURCH OF OUR SAVIOUR, PHILADELPHIA.—At a missionary meeting held on Sunday last, at the hall occupied by the new Church of Our Saviour, corner of Eighth and Reed streets, the Missionary, Rev. Mr. Cooley, in an address stated, that two years ago he began with a Sunday school of 20 children, but that he now had over 300; that the lot for the church had been bought and paid for, and a building fund steadily progressing. It is expected that a church edifice will be erected by this congregation within a year. Mr. Wills has prepared a design, which we understand has given much satisfaction to the excellent Rector.

Maryland.—The action of the Convention of this Diocese, which closed on the 1st inst., has already been commented on in our columns. The address of the Bishop of the Diocese referred to the progress the Church had made during the past fifteen years; the Clergy in 1840 being to the population as one to seven thousand of the inhabitants of the State, whereas it was now as one to five thou- [illegible] portion, numbering now between eight and nine thousand. During the past year, the Bishop had confirmed nine hundred and sixty-three individuals, exceeding the average number of those confirmed in the past fourteen years, by two hundred and seventy-eight. The Clergy numbered one hundred and twenty-eight, with one hundred and twenty cures, forty-one parishes, and seventy-seven congregations. No deaths had occurred in the Ministry, and there were twelve candidates for Holy Orders. The Episcopal Visitations numbered sixty-five; at services in connection with these, the Bishop had officiated seventy-six times. Eighteen churches were now awaiting consecration. The Bishop addressed the Convention against a proposition to increase his salary, till such time as the poorer clergy of the Diocese had received necessary support. The Agent of the Diocesan Missions stated that during the past year the sum of $30,000 had been collected. The Report of St. James's College showed it to have been pecuniarily successful. On the last day of the session a preamble and resolution was made and withdrawn respecting the remissness of the laity to ministerial and church school provisions; the former in money, the latter in teachers. Proposals were made, but withdrawn in respect to modifications of the resolutions. One member announced his intention of introducing a resolution at the next session, providing for the creation of the Eastern shore of Maryland as a separate diocese. After some closing words of congratulation from the Bishop on the large attendance, and the conciliatory and Christian spirit exhibited, the Convention adjourned.

Virginia.—On the Sunday after Ascension, the Bishop of the Diocese held an Ordination, and admitted the Rev. T. M. Ambler, and the Rev. Erskine M. Rodman, to the Holy Order of Priests, in Grace Church, Lexington, Va. Morning Prayer was said by the Rev. Dr. Totten, of William and Mary College, the candidates were presented by the Rev. Mr. Peterkin. The Assistant Bishop delivered an address. The Rev. Messrs. Totten, Peterkin and Pendleton united in the imposition of hands.

North Carolina.—The primary charge of the Bishop of this Diocese, delivered at the Convention at Warrenton, a few weeks since, has been printed by order of that body, and a copy has already come into our hands. Assuming that the Church has been gifted by its Founder with every essential element of power and success in the work of subduing the world to the obedience of Christ, and that it has a faith as expressed in creeds, unsusceptible of alteration, diminution, or addition, he proceeds to adduce the former, and indicates their application in the spirit of the latter. What is termed "the existing inflexibility in the order of our Services," to affect which in some manner we ourselves have strenuously laboured in appeals to the Clergy, founded on the real wants of their people, and observations of the conditions of success, is herein complained of on the selfsame grounds—producing a want of adaptation to special circumstances and classes of worshippers, and being a hindrance to the usefulness and growth of the Church. This adaptation would neither affect the integrity of the Liturgy, nor interfere with the tenderness and reverence with which it is to be regarded. The Bishop further contends for that uniformity for which the Liturgy is peculiarly adapted, and in view of which it was framed. It was composed for a people united in faith and worship. In estimating the means of power in the Church, he is inclined to regard the Ministry as too exclusively drawn from the educated classes. He instances the Russian Church to show how, without learning on the part of priests, the Church may become strong in the affections of a people. In a word, he would have more popular men. A main hindrance to the progress of the Church is recognised in the selling and renting of pews. The grace of God that hath appeared unto men, should, in his view, be offered freely; being given to us on that condition. Other changes in the policy of the Church are hinted at, as essential to its full power, and its approach to the character of the Primitive Church.

Michigan.—The Diocesan Convention met in St. Paul's Church, Detroit, on Monday evening, the 4th inst. The Convention was opened by prayer read by the Bishop. After which, the names being called, about twenty-five Clergymen took their seats. The Secretary of last Convention being absent on account of sickness, H. P. Baldwin was chosen Secretary *pro tem.* A committee was appointed to receive and report upon the certificates of lay delegates. The Convention then adjourned to attend Divine Service. Upon resuming business, the committee to whom was referred certificate of lay delegates reported; the Secretary called the churches in order, when nearly forty lay delegates took their seats. The Convention elected as Secretary, the Rev. H. N. Strong, of Marshall. Mason Palmer, of Detroit, was re-elected Treasurer of the Diocese. The usual committees were appointed; after which the Convention adjourned to Wednesday morning.

The meeting on Wednesday was opened with prayer by the Bishop. The reports of Treasurer of Diocese, and Treasurer of Episcopal Fund, also reports of Missionary Committee and Standing Committee, for past year, were made. Referred and approved. The following elections were made for the ensuing year:

Standing Committee—Revs. Charles Aldis, Horace Hills, jr., John A. Wilson, Thomas B. Dooley, Messrs. C. C. Trowbridge, H. P. Baldwin, and Mason Palmer.

Delegates to General Convention—Revs. F. H. Cuming, D. D., D. F. Grinnell, Charles Aldis, William N. Lyster, Messrs. C. C. Trowbridge, H. P. Baldwin, P. E. Demill, Benjamin Follett.

Trustees of General Theological Seminary—Revs. F. H. Cuming, D. D., D. T. Grinnell, Messrs. C. C. Trowbridge, H. P. Baldwin.

Trustees of Episcopal Fund—Messrs. C. C. Trowbridge, H. P. Baldwin, J. A. Welles.

The Convention adjourned to attend Divine Service at 10½ o'clock, at which an appropriate sermon was preached by the Rev. M. Grinnell. The Holy Communion was administered by the Bishop, assisted by the Rev. Drs. Cuming and Bruce.

Upon the Convention reassembling, the Rev. Mr. Strong offered the following resolution:

Resolved, That the great Head of the Church, in His wise Providence, is now affording especial occasion to the Bishop, Clergy, and Laity of the Diocese of Michigan to employ their energies and prayers for the salvation of lost men within its boundaries.

It was subsequently, after some discussion, passed.

The committee on the admission of churches reported in favour of three churches applying to be admitted into union with the Convention; the churches were so admitted.

The committee appointed at last Convention, to procure a general act of incorporation for Protestant Episcopal churches, management of Episcopal fund, relief of disabled clergymen, and widows and orphans of deceased clergymen, was continued. It was next resolved, that the Bishop be desired to appoint an agent or agents to solicit funds for the support of the Episcopate. Pledges were then made by the different parishes for contributions to the Diocesan Missionary funds for the ensuing year.

The Bishop read his annual address, detailing his official acts during the past year. From this address we learn that four clergymen, long connected with the diocese, have deceased during the past year, namely, Rev. Wm. M. Burton, Rev. Phineas Smith, Rev. Charles Fox, and the Rev. Charles C. Taylor.

The Convention, after singing part of the 99th selection of Psalms, and proper devotions, and the Benediction of the Bishop, adjourned to meet June, 1856, in St. James' Church, Dexter.

California.—The Convention assembled in Trinity Church, San Francisco, on the 9th ult. The Convention was presided over by the Missionary Bishop. Nine parishes were represented in the Convention, two at San Francisco, and one each at Sacramento, Marysville, Stockton, Oakland, Nevada, Grass Valley, and Benicia. A constitution was adopted for the several parishes. It is expected that the next Convention will elect delegates to and ask admission into the General Convention of the United States at its next session.

THE CHURCH ABROAD.

England.—It appears that a Church Discipline Bill has been prepared by the Solicitor General, and submitted to the Bishops before its introduction to the Legislature. Some members of the Episcopal bench have given in approval in strong terms.

The Government, we find, have determined that no more Queen's Letters shall be issued to Church societies. The Archbishop of Canterbury made his first application on behalf of the Church Building Society, on the 27th of August last, to Lord Palmerston, then Secretary of State for the Home Department. In reply, the Primate was reminded that in the previous December his Lordship had stated "it was not his intention to advise her Majesty to grant any more letters authorizing such collections." The Archbishop then drew the attention of the Home Secretary to the Act of Parliament passed in 1828 for incorporating the Society, which, abolishing the act of Anne, providing Church briefs, made provision for the collections by Queen's Letters, and directed how they should be applied. To this the Home Secretary replied that the Act "only declares how the produce of such letters shall be applied when the Queen shall be pleased to issue them; but does not require the responsible ministers of the Crown to advise the Sovereign to grant them." A petition, dated the 28th of November, was then drawn up by a committee, setting forth the history and urgent wants of the Society, and the Archbishop of Canterbury and Bishop of London were requested to wait with it upon Lord Aberdeen, asking him to present it to her Majesty. Whether this was done does not appear. Meanwhile, the Earl of Aberdeen having resigned, and a new administration being formed, the Archbishop forwarded to Sir George Grey, the new Secretary for the Home Department, a fresh petition, to which an answer has been returned, intimating a determination to desist from the practice, and therefore declining to advise her Majesty to comply with the petition.

Another Colonial Bishopric has been established. The island Labuan has been constituted a bishop's see, and Dr. F. T. McDougall has been Gazetted to the bishopric, and will be forthwith consecrated.

Several consecrations of new and restored churches are reported in the papers by the last mail.

The Workingmen's Church Association at Birkenhead have commenced a church, to be dedicated to St. Aidan. The style is Decorated; the nave is ninety feet, the chancel in proportion, and the tower and spire a hundred and twenty feet high.

Lord Crewe, Bishop of Durham, left his vast property, many of our readers may be aware, to charitable purposes. His executors have just set apart two houses at Bamburgh for the use of two widows of clergymen, being pensioners of the Durham Diocesan Society of the Sons of the Clergy.

On Ascension Day, the consecration of Dr. John Wills Weeks, who had been appointed to the Bishopric of Sierra Leone, took place in Lambeth Church. The officiating prelates were the Archbishop of Canterbury, the Bishop of London, the Bishop of Oxford, and the Bishop of Winchester.

The Corporation of the Sons of the Clergy had celebrated its 201st anniversary. Divine Service was performed in the afternoon in St. Paul's Cathedral, when an impressive sermon was delivered to a crowded congregation by the Rev. C. A. Thurlow, Rector of Malpas, and Chancellor of the Diocese of Chester. The anthems and sacred poems were magnificently rendered by a full Choral Service, which included the choirs of Her Majesty's Chapel Royal, St. Paul's, Westminster Abbey, and St. George's. Upwards of £100 were collected. The usual annual festival was held in the evening at Merchant Taylor's Hall. A numerous company, including the Archbishop of Canterbury, was present.

It is stated that the Lord Bishop of Gloucester and Bristol had been engaged during four weeks in almost daily travel for diocesan duties, chiefly those of Confirmation. As many as three thousand one hundred persons are said to have partaken of that Apostolic Rite at his hands on this occasion.

PORTRAIT OF THE BISHOP OF NEW JERSEY.

To the Editor of the Churchman:

MY DEAR SIR:—Will you do me the favour to state, for the information of subscribers, that, owing to extraordinary delays on the part of the artist, and protracted indisposition of the engraver, the publication of the portrait, from Lambden's full-length painting of Bishop Doane, presented by me to Burlington College, has been, vexatiously, retarded?

It is in hand, and has been for many months, the engraver being industriously employed upon it; and promises his utmost skill in the production of a fine specimen of his art, in accomplishment of which no expense has been spared.

The entire profit of publication will be added to the fund for the erection of the *Chapel* at Burlington College.

I am, dear sir, very truly and respectfully yours,
Germantown, 7th June, 1855. JOHN S. LITTELL.

ONE IN THREE.—It turns out, as was to be expected, that in addition to the skeleton of St. Felix the Martyr, sent to the Queen of Spain by the Pope, and that of the same saint which previously existed in a church in Andalusia, there is also one in the Hermitage of the Virgin, near Manzanares. In presence of these three sets of relics of one and the same saint, the Pope will be respectfully entreated to say which is to be considered the real one.

Imperfect in original

COMMUNICATIONS.

For The Churchman.

PERPETUAL RENOVATION.

MR. EDITOR:—Perhaps I ought to apologise for the late appearance of the present notice of your recent suggestions and strictures on the article with the caption "Endless Beginning," about the middle of May last, and can only say, that it has not been for want of attention to the subject, or an appreciation of your remarks, that I have allowed delay to interpose. More urgent matters have required my attention, and this must be my plea. There is also so much to be said upon such topics, that we hardly feel satisfied with a few desultory remarks, which at most can be but general, and where it may seem better to take a friendly rebuke, given at least with friendly intent, than to enter upon a series of replies and rejoinders that might become as perplexing and interminable as the windings of a Cretan Labyrinth. Nor is it my object now to enter upon such a course; least of all would I expect that it would result in any material change of our present views on either side. Still I know not, Mr. Editor, whether you will be satisfied, that this is the conclusion for both of us to appropriate, and, therefore, in review of the subject I may say somewhat more than I intended.

The chief purport of the introductory part of the article "Endless Beginning," was to show that in Church and State all things have a tendency to deterioration. This is impressed so legibly upon all sublunary things, that it furnishes indirectly one of the strongest evidences of God's overruling Providence, that this deterioration does not take place everywhere, and that the words of Horace are as applicable to all ages and all places as he thought they were to his:

> Damnosa quid non imminuit dies?
> Ætas parentum pejor avis tulit
> Nos nequiores, mox daturos
> Progeniem vitiosiorem.

Or, as Homer,

> παυροι—πατρος αρειους.

That this language of the ancients is not universally the case, is due only to God's sovereign sway over the world, and though we see, as Horace and Homer saw, instances of deterioration enough to prove the corruption of our nature, as if to hold up the *ecce signum*, still this has not been allowed to make its way against the higher agency which the Sovereign of the Universe, in his wisdom, power, and goodness, has not only limited but subdued. So that we may safely assert, on a review of the ages past, there has been amid all the evils of sin and misery, still an onward progress to a better state of things, even for this earthly abode. Indeed, it is impossible under God's Sovereignty that the world, as a whole, can deteriorate. Individual and partial corruption and evil will prevail, indeed, as long as earth is by nature constituted as it is, but that man in his collective capacity, amid the mighty fluctuations of the vast stream of ages, is still carried onward towards better periods of existence, is as true in fact as it is consistent in the government of an all-wise God. This is a part of my creed, which I can relinquish only then when I relinquish the belief in God's Providence. God will never suffer His world to retrograde, whatever be the tendency in man—this we know *a priori* from what we know of God, and this we know *a posteriori* from what we know of the history of man. With Berkely, we believe,

> The world's last empire is the best.

And precisely here is the greatest mystery for humanity to contemplate, as we see the tendency to deterioration made to overrule itself, and by an impulse, or a hand unseen, unknown, that seems to do nothing, yet doing everything, and carrying on the work that others seem to do. Whether the world remains stationary—neither better nor worse—or whether it is advancing onward to a better state of things, even for time, still all is done, not by the tendency in man, but by the Hand unseen, that controls that tendency and makes it the instrument to work His plan. "Oh, the depth of the riches both of the wisdom and knowledge of God!"

But, here in this very conflict of tendency on the one hand, and Sovereign Good on the other, here lies the ground of that endless beginning, that interminable incipiency that is stamped upon the history of our earth. It is apparent in everything around us, and it is nothing but the law of succession, where wave follows wave in the calms or the storms of time, only to reach a shore where the troubled waters are at rest.

On earth, however, the law of God's providence admits of no cessation—that law is, "onward to the goal," and this law is obeyed by every one, whatever be his reluctance or his will. The will of God is shown by results, and that for us is enough. The essence of life, and the very existence of the material world under God, is motion. In plants below and planets above, all nature is in motion. It is the law of progress, without which the universe would be but a vast charnel house—a home of the dead. This law is deterioration when neglected—it is progress and improvement when it is observed. Its first demand is, therefore, this, that nothing shall be left to itself—and thus it exacts a constant vigilance, whatever be the sphere in which we move.

The same law holds good in the Church. The tendency in the Church, as everywhere else, is deterioration. Not the doctrine, not the faith itself as its object, but the vessels in which these are kept. No one can improve that faith once given, no one can destroy it—but it may suffer by our neglect, or be promoted by our care. There is motion progressive here as in the material world, and we must move with that motion or else we drag on an encumbered existence the farther we advance.

The first great impulse that the Church received was at the Pentecostal period, when the Spirit was given to gather the Church. It was the impulse for all subsequent periods, and will be the fountain for new life in every age to come. Hence should come new impulses in the course of events from one period to another—onward progress should never cease until the goal was reached. Hence should come the supply of health and life and momentum for every exigency through the career of time and the course of events.

But for all this the Church had her part to fulfil: she had to "watch," she had her sentinels to give the alarm whenever needed, and had this been always done in the proper season, reform would never have been needed in the rigid sense of that word. But the neglect made this necessary, and that so repeatedly, that every age has in fact needed its reformation, since that age of the pure primitive and Pentecostal inspiration. Under any circumstances, the nature of things here on earth, in the Church as in the State, would have needed a constant renewal, or reinvigoration at the fountain of Scripture, and for this it was given, ever to renew the life of the Church. Every time it was read it was with a renovation, and thus a constant rejuvenescence which never allowed its life to become extinct or its vital energies to fail. The New Testament was given not only to preserve and renovate the Church by constant use, but also, and particularly, to restore and reproduce, to bring her back from error to the truth in Christ. And that she ever needed this is plain on the face of her history. Without the New Testament brought down to us as it is, Christianity would long since have became extinct, or been merged in the fluctuating speculation of human philosophy. This alone has preserved the Church. It is her Palladium on earth, and just in proportion to her valuation of this she is sound and she is safe.

We have seen enough to know that every age has had its dangers. The Church has never been exempt from them. Under the very eye of the Apostle, error could teem and break forth, and the "grievous wolves, not sparing the flock," were not always from without, but from themselves he declared, "men would arise speaking perverse things to draw away disciples after them." So that the Church was scarcely founded, when the Evil One sowed his tares among the wheat.

And if error could thus show itself, even in the very best times of the Church, in what may be called her virgin innocency—what then, it may be asked, becomes of the promise of Christ—"Lo, I am with you always?" Has this promise failed? The very existence of the Church in all ages proves that it has been faithfully kept. God has always watched over His sacred truth. He has never allowed this holy light to be extinguished, nay, He has made its very enemies the means to spread it, and again and again, in its history, when it was thought there was scarcely "one prophet left," there were still the "seven thousands that never bowed the knee to Baal."

But as the question is important how Christ is still with His Church, notwithstanding the fluctuations of error and its own liability, let us endeavour to take this promise in the spirit with which He gave it. It was addressed to His own little band of disciples, His then chosen few, and it was first of all for them, and for them it was faithfully fulfilled. Christ was ever with them, and His presence they ever felt in the power of His Spirit. But *He was with them*, because *they were all first with Him*. They knew and felt that without Him they could do nothing, and therefore they looked to Him; even when He left their earthly communion, they still looked to Him for guidance and support. This was the first great link in the chain of connection, they felt their constant dependence on Christ, and they carried this sense of their dependence about with them, through all their changes of time and place, only urged by it the more to rest all hope in Him. Hence it was that they also realized. The more they depended, the more they realized. Christ's presence in His Spirit was a consoling reality, that abundantly supplied His earthly or corporeal absence, and they here felt how true it was, "I will not leave you comfortless, I will come to you." They were then first of all with Christ, and therefore it was, Christ was with them. Can we suppose for a moment, if it had been otherwise, that they could have realized His presence? No, never. Their very interest in Christ was the condition and the pledge of His presence, and as that never failed, so the promise itself could never fail. Christ was with them: with them in His Spirit, with them in His power, with them in His consolations, with them in every emergency to strengthen and sustain them, so that they could cheerfully anticipate every trial because it was for Him. But was the promise limited to them, was it given only to the Apostolic band, or were there others not yet gathered in for whom it was as much intended? Nay, it was also for those who through them should "believe on Him through their word," and therefore for all believers, for them, for every age, and for us. It is thus a promise also to the Church, given on the same conditions, with the same interest implied, and with the same sense of dependence, hope, and trust.

All the promises of God to man, view them as we may, are at last conditional. They always imply something on the part of those to whom they are given, and so they imply something on the part of the Church when they are given to her. If God promise His presence and His Spirit, it is not in the way of absolute and unqualified control where freedom of action is for the time done away; it is not by a mere act of sovereign power that constrains the mind *nolens volens* to yield assent without knowing wherefore or how; nor is it by any formal message sent from Heaven, as was once roughly said of the messages from Rome to the Council of Trent;* or as some Hermes charged with decrees from some Olympian Jove; all such conceptions dishonour the promise by destroying its purport. That promise is fulfilled wherever there is a heart to receive it, and when we wait for the promise it is given. The Apostles waited, and, lo! the Spirit came. They sought the Spirit, and He was found; they prayed, and He came. They were, in other words, first *with* Christ and *with* the Spirit, and thus Christ was also with them. So with the Church in all ages where the Church was with Christ. For this is in all cases the condition,—then He is with His Church, then He rules, and then He governs and guides, and as Apostles, and in all subsequent periods He leads into the whole truth (πασαν αλη θειαν.) This is the all-important point with the Church at all times, just as it was with the Apostles. They never were at a loss, because they so kept the unity of the Spirit that they had the fulness of Christ's presence in that of the Spirit.

And thus they who are with Christ in the Spirit, they are guided and governed by Him—the spirit of Church in harmony with the Spirit of God, and they in Him and He in them—one, as the Father and the Son are one. As to the question how the Spirit acts, how He operates, we must refer it to those mysteries which are known only by their effects. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." So is the influence of the Spirit.

(*To be Continued.*)

* The Council sometimes delayed its decisions until the mail arrived from Rome with the *probatum est* of the Vatican. Hence it was rather sarcastically remarked by the Gallican delegation, that "the Holy Ghost was sent by mail, and had not yet come."

POSTURES IN THE BAPTISMAL SERVICE.

To the Editor of the Churchman:

DEAR SIR:—I was pleased to see your excellent table in reference to postures proper during the various parts of our beautiful Church Service. I would ask if you cannot, at some time, give your readers an article in respect to the positions to be observed during the *Baptismal* Service? I know of none, if we observe the obvious sense of the rubric, but *standing* and *kneeling*. Yet, in many churches here, the greater part of the congregation *sit* throughout a large portion of the Service, as if, forsooth, they were in no wise concerned; and thus seem to regard the administration of this solemn Sacramental rite as a *raree-show* for them to "*sit and gaze,*" as Keble hath it. I wrote, some years since, a short article, and which was published in the *Christian Witness*, in this city, in which it was endeavoured to show, that the only proper postures were the attentive one of standing, and the reverent one of kneeling. Although the rubric *might* be much more explicit than it is, yet all true Churchmen must feel the appropriateness of the positions named; and the careless, disgraceful neglect of *any participation* in the ritual by so many *quasi* worshippers, merits the rebuke of the Clergy, if it arise from mere negligence and laziness; if it spring from *ignorance*, it is high time that enlightenment should come from our "spiritual teachers," and be disseminated, also, by the Church press.

Yours respectfully,

Boston, June 7th, 1855. A LAYMAN.

[The question at issue is a very simple one. The party at the Font, who are more immediately engaged in the Baptismal Service, are undoubtedly required to stand and kneel—stand at those portions of the Service which are addressed to them and the congregation, and kneel at the prayers. But the congregation at large are also called upon to take their part in the Service, by a similar demeanour. *Their* prayers are asked, and ought never to be withheld. The officiating Minister's prayer is, "Regard, we beseech Thee, the supplications of Thy congregation;" which certainly ought to include the whole congregation then present.—ED. OF THE CHURCHMAN.]

THE DIOCESE OF ILLINOIS.

To the Editor of the Churchman:

SIR:—It is to be regretted that the Editors of the *Episcopal Recorder* and *Protestant Churchman* would not allow the Diocese of Illinois to attend to its own affairs, instead of writing articles on a subject of which, at best, they are but slightly informed, and are aware of but one side of the question, which they learn from those who are adverse to the Diocesan. The *Episcopal Recorder* of the 26th ult., and the *Protestant Churchman* of the 19th ult., contain articles on the resignation, ungenerous and highly discreditable to men professing themselves members of the Church. The article of the *Protestant Churchman* is based upon a notice from a Chicago paper. In reference to this, I desire to make a few remarks.

The Diocesan, prior to commencing the Northern and Middle visitation of his Diocese, issued an official letter to the Clergy, Wardens, and Vestry of the several Parishes in his Diocese, and stated particularly therein that it was a private communication, and not to go beyond the Diocese; here then was a confidence placed, to which any gentleman would gladly accede, and much more a true Churchman, when requested so to do by his Bishop. Yet what has been the result? But a few days elapsed, after its distribution, when there appeared simultaneously, in three daily secular journals of the city of Chicago, a notice to the effect that such letter had been issued; and among other reasons, that he, the Diocesan, assigned, was one of the want of congeniality. The author of this notice is at fault, for that which he alleges to be one of the reasons is not, nor was it intended as such; it is naught but a mere remark. Yet withal, no doubt, it was better suited for the purpose of those who saw fit to break the confidence placed in them, and would be more certain to insure for them the end they have, and have had in view.

In conclusion I would say, I sincerely hope that the time may not be far distant, when the Church shall take such action as shall control the journals of the Church, and prohibit the publication of articles in any wise tending to disturb her harmony. With such restrictions, the journals of the Church will be of great benefit; but as it is now, a certain class of them do much more evil than good, and instead of striving to spread abroad peace, charity, and good will towards men, it is naught but dissension and petty malice. B. C.

Sectarianism in the Church.

The following very seasonable remarks are from the (English) *Clerical Journal*. They are a reply to a mischievous article in the *Christian Observer*, a publication of our *Protestant Churchman* school; and they read a lesson and convey a rebuke to all the so-called Churchmen of that school, whether in England or America. The *Christian Observer* has attempted to make out a "Broad Church Party;" to which all, it is pretended, belong who are not either "Evangelical" (like itself) or "Tractarians" (like those who are the objects of its *intensest* enmity). The reply, we think, is quite conclusive:—

We have said that we do not recognise such a *party* as is here described, although we may refer to *individuals* to whom the principal features will apply, if features can be predicated of a phantom. But as we read further we plainly discover that the *Christian Observer* includes in his description and his censure all the Clergy, Tractarians excepted, who do not take their stand with a party, and that party *his own*. This we think he would not deny, and therefore we need not prove our position before we proceed further. A clergyman must call himself an *Evangelical*, or he will be classed, if not a Tractarian, with the Broad Church, and there will be predicated of him indifferentism, latitudinarianism, and all the other hateful *isms* with which the *odium theologicum* bespatters those who will not adopt a particular colour and flock to a special standard. The whole paper we are examining maintains that a man, to be useful and consistent, must be more than a Churchman believing the Articles and conforming to the Rubrics, and preaching from the Scriptures; he must be a *partisan*, or his principles will be stigmatized as "unscriptural, unreasonable, and unprofitable." Against all this we enter our solemn and decided protest; we do so for ourselves, and we do so for the thousands of our brethren, who with us refuse to side with any party in the Church, although, if we must classify ourselves, we should prefer the title of the Broad Church to any other. We will now endeavour to defend ourselves in the position we have taken, and to show that Clergymen may be both godly themselves, and useful to others as Christ's ministers, while refusing to swear fealty to any self-constituted body of men.

Understanding by a Broad Churchman, one who is not a party man, we are prepared to maintain that such a one takes a course far more consistent, honourable, and useful, than falls to the lot of those who adopt extreme views on either side. It surely cannot be maintained that the Church of England is so deficient in creeds and other doctrinal standards, that it is necessary to set up something additional in order to define her *credenda* and *agenda*; and yet this is the result to which the *Christian Observer* would lead us. Let us, then, state what a consistent Churchman should be as to his belief and his practice, and what he may be without having the slightest connection with any party whatever. This is necessary for our own defence against ill-natured remarks, and also for the silencing those who find on the one hand the creeds and formularies they have adopted too stringent and numerous, and yet, on the other, would frame new articles and lay their obligations upon their brethren.

A Broad Churchman, then, as we understand the term, can delight in being a member of the Catholic and Apostolic Church of England, is satisfied with the genus, and eschews all special appellations. He has given his *ex animo* assent and consent to the Articles and the Formularies; does not repent of having done so, nor seek to make others dissatisfied with them—knowing that, if not perfect, they are a sufficient bond of union, and a proper basis for a successful ministry. He [illegible] the Bible and would [illegible] it and explain it to the poorest of his flock; yet receives the testimony of antiquity, as his Church always has done, as illustrating what is revealed, and supplying what is wanting. He believes in the Atonement of Christ for the sins of the whole world, and in Justification by faith, and yet thinks those truths are to be taught in their due proportion, and not made to overwhelm or depress others equally revealed. He is not conscious of any deficiency of Christian charity; but prefers to expend it on Church institutions rather than on the Evangelical Alliance—on the Society for the Propagation of the Gospel and that for promoting Christian Knowledge, than on the Church Missionary and the Bible Societies; yet without condemning those who allow those institutions to share their favour. He is not insensible to the claims of the whole world, and yet finds exercise enough for his philanthropy in the schools and other institutions of his parish, without visiting Exeter Hall or spending a fortnight in London in May. He abhors Popery, but can so far allow evils nearer home to occupy his thoughts as to preach without reference to it, and to lecture in his schoolroom without a portrait of the Pope, or a diagram of the City on the Seven Hills.

We do not wish to make invidious comparisons; but we must think that a man who really comes up to the above picture—and we count such by thousands—is more of a Churchman, and more likely to be a useful minister of the Gospel, than many of those who find fault with him, and call him indifferent and latitudinarian. He is at least *consistent*, which cannot be said of him who wishes there were no rubrics, except such as he might rubricate himself; who adopts articles and formularies spiritually, but scouts them literally; who longs for permission to get into the pulpits of Presbyterians, Independents, and Anabaptists, to make a display of Christian union and love; who can deny himself nothing for peace except what he undervalues and does not care about; who judges harshly brethren who differ from him, and is ready to exorcise as Anathema all who, though members of his own Church, cannot frame their lips to pronounce his Shibboleth!

We have written warmly on this subject; but is there not a cause? We hate party spirit in politics; but we *fear* it in religion. We desire humbly to imitate the spirit of St. Paul, and, instead of saying I am of Paul, or Apollos, or Cephas (and *a fortiori*, of Simeon, or Venn, or Pusey), to be members of the Church Catholic in that department of it which God has allotted to the Church of England. We will call no man master on earth; but if we do *reverence* men, they shall be the Fathers and Confessors of antiquity, and of our own communion in the days of her strife, and persecution, and suffering. To be members and ministers of such a Church we esteem the greatest honour—not to be lessened or tarnished by attaching ourselves to a party, which, like Jonah's gourd, has grown up in a night, and will probably perish in the same brief period. We can see much that is valuable both in Evangelicals and Tractarians; but then we find it all in the Church as common property, which we can enjoy without division and schism. It is therefore both ungenerous and unjust for those who fly off from the common centre, to blame those who keep closer to it, and whose only fault is their honest and consistent Churchmanship.

SPAIN AND CHURCH PROPERTY.—The confiscation of the ecclesiastical property in Spain, by a bill passed by the Cortes, and assented to by the Queen, is an event of too great significance not to merit passing notice. When in 1814, Ferdinand VII. tore up the Constitution, the Clergy rallied around the throne, the Inquisition was established, and the Jesuits invited to return; but now, when from the Church is torn away the secular wealth for which they so long and vainly struggled, we have the following historic narration:—"The Queen resisted so long as she dared. She resisted until she was told, 'If you refuse, the Republic will be proclaimed in Spain to-morrow;' and then, with 'her eyes full of tears,' she signed the bill." The value of property released from mortmain by this measure, is estimated as high as $300,000,000; though the Treasury of Spain, owing to incumbrances resting on it, may not realize more than half that sum.

RELICS OF COLUMBUS.—It appears that the Duke and Duchess de Moutpensier have recently caused the old convent of La Rabida, near Cadiz, in which Christopher Columbus resided on his return from his first voyage, to be repaired. On the completion of the repairs the Duke and Duchess attended the celebration of Mass in the chapel of the convent, and afterwards partook of breakfast in the cell which the great navigator had occupied. In the cell are paintings executed by order of the Duke, representing Columbus begging bread and water at the door of the convent for his son, giving the monks an account of his discoveries, the reading of the royal decree in the church of Palos, authorising him to raise men and equip vessels for a new voyage, his taking leave of the prior of his convent, and, lastly, a full-length portrait of him.

For The Churchman.

WHAT IS POETRY?

BY ELIZA GRILLEY.

Not the hard, laboured verse,
  Poor, mechanical words,
But such as sing through the mind
  Like the music of birds.
Pure thoughts flowing on
  Like the smooth stream,
As if whispered to mortals
  By angels in dream.
Its glad notes are warbled
  To the joyous and free,
Whilst its lowest, its sweetest,
  For the *stricken* shall be.
Breathing forth from the heart
  Of the zephyr so mild,
Fanning o'er the pale cheek
  Of some poor, weary child—
Rears its dear, little palace
  'Mid sweet, rosy bowers,
Holding converse with lovers
  In the language of flowers;
O'er glad hearts at bridals
  Its presence is shed,
And it bends with the mother
  O'er the low cradle bed.

It loveth to linger
  Where infancy sleeps;
By the couch of the aged
  'Twill long vigils keep;
By the side of the stranger
  'Twill lovingly roam,
Beguiling lone hours
  With sweet thoughts of home;
Attend the bedside of suffering
  Through the last, fearful day,
Then breathe o'er the dying
  Some soft, soothing lay—
Aye, it may stand with the mourner
  Near the dear, sacred sod,
Hold communion with spirits
  Who are stricken of God;
Not in the fierce hour of anguish,
  But when the tumult has ceased,
It broods o'er the spirit
  Like a sweet bird of peace:
'Tis the *dew* of God's love,
  From the realms of the blest,
Stealing o'er the calm soul
  'Mid the hours of its rest:
'Tis the pathway celestial,
  By choice spirits trod,
Descending from Heaven:
  'Tis a sweet gift from God.

Branford, Conn., June 1, 1855.

Extempore Preaching.

[A writer in the *English Churchman* adduces the following arguments in favour of extempore preaching.]

I. Such a rule would enable the Clergy to devote to the *real study* of their parochial addresses that time which is now unavoidably consumed in the mere mechanical act of writing. The three hours which are generally required merely to "write out a sermon," which would occupy about half an hour in the delivery, would be much better employed if distributed thus:—Let two hours of this time be given to the really necessary work of preparation, *i. e.*, the examination of the subject in all its bearings, reference to commentaries, the Fathers, parallel passages, collateral aids and illustrations—brief notes being taken, during this process, of any valuable or essential heads of argument, and similar matters; then let the remaining hour be given to the careful arrangement of these materials, and to the final adjustment of such short notes as may be required for consultation before the time of delivery arrives, to be then discarded, or, if thought preferable, to be retained for occasional reference during the delivery of the discourse. Thus, if it ordinarily takes, say two hours, to study the subject of a sermon, and three more to "write out" the result, there is, in the plan which I propose, a very considerable gain both of time and of study. I believe there is no method of securing an attentive study of a scriptural subject so successful as the certainty of having to speak extemporaneously upon it. And since the economy of a Parish Priest's time is of very great importance whenever it can be effected without the sacrifice of any duty, and more especially when it would lead (as in the proposed plan) to his improved discharge of an essential part of his office, this reason alone ought to have some weight in determining our views upon this subject, even if there were not other reasons which are equally deserving of consideration.

II. The adoption of the step here recommended, would produce a very desirable result, in contributing to render the English Clergy much less like *reading machines* than too many of them now seem to be. They diligently *read sermons* BEFORE their congregations, but do not seem to *preach* TO them; they do not appear to speak so directly from their own hearts as from their manuscripts, or to reach the hearts and consciences of their flock with anything like the earnestness and the moral effect, the searching power and personal experience, which even the very plainest and simplest extempore sermon would convey, if delivered out of a Parish Priest's own thoughtful study of God's Word, and with all his natural heartiness of manner, after the kind of preparation which I have alluded to.

III. Such a measure would also put a stop to that great blot upon the Clergy, upon their sincerity and their industry, which is but too continually obtruded upon the notice of the public in the pages of the *Ecclesiastical Gazette*, and various other quarters. I allude to the advertisements headed "Manuscript Sermons," or "Sermons *lithographed so as to resemble manuscript*," —Query: Is this a very honest and straightforward device? or is it one with which any conscientious Priest of God's Church can consistently connect himself, either as producer or consumer?—or, "Suggestive Sermon *interleaved*;" "Original Sermons," "ten thousand always on sale," of course warranted "cheap, orthodox, and not more than twenty minutes."

Sir, I look upon this whole system, revealed as it is but in too congenial proximity with the advertisements for the sale of livings, as a complete reproach and disgrace to an educated Clergy: and I never see such advertisements without feeling that I ought to blush for that discreditable growth of laxity, indolence, and incompetency, which has been PERMITTED to create the demand for such abundant "supplies."

IV. It would show that there is, in reality, no foundation for the common taunt that the Clergy of the English Church cannot, and therefore dare not, trust themselves to preach "without book." Dissenters are always ready to take advantage of this our custom of preaching written sermons, to allege that "if the Church Clergy were 'converted men,' really guided by the Spirit of God, none of them would want *a book before them* to teach sinners the way to heaven." Such is the language commonly held by the numerous bodies of Methodists and Ranters in the Midland counties, and elsewhere. And I well remember that, when I was first appointed (above thirteen years ago) to the curacy of a parish adjoining the Scottish Borders, the Presbyterians, and the other sectarians in the neighbourhood, used to speak very slightingly of the services of the English Clergy, "because," they said, "they cou'd nae preach without buick" (book), or, as they sometimes oddly expressed the same idea, "because they cou'd nae gang without their stilts."

V. I will mention but one more reason for the adoption of the rule which I have suggested, a reason which will, perhaps, have more weight with some of my clerical brethren than any of the preceding; viz.: that such a custom as that of extempore preaching would be no innovation, but, on the contrary, a return to primitive practice.

PHOTOGRAPHY.—In this art, it seems, a dry tablet could now be used for all meteorological registrations by light, astronomical registrations, and the copying of plants for surgical and other observation where the vital parts soon change; affording, besides, the facility of previously preparing the plates.

The "Pange Lingua."

A correspondent of the *Oxford University Herald* thus writes concerning this ancient Church hymn:—

THE "PANGE LINGUA."

Almost all who have attempted the translation of this beautiful hymn, by Venantius Fortunatus, agree that the fourth verse is by far the most difficult to render into English, especially if it is wished—as it should be—to retain the correct and precise expressions which characterize the Latin original. It has been often attempted by many people to get a good translation; but few, if any, yet have succeeded. If you will allow me, Mr. Editor, I will give the original Latin of the fourth stanza and a few translations which I have come across of late, in order that your readers may judge somewhat of the difficulty of rendering this verse of a most striking and well-known hymn:—

"Verbum caro, panem verum,
  Verbo carnem efficit:
Fitque sanguis Christi merum
  Et si sensus deficit:
Ad firmandum cor sincerum
  Sola fides sufficit."

VENANTIUS FORTUNATUS, A. S., 545.

The following is by the Rev. J. M. Neale:—

"Word made Flesh, by word He truly
  Makes true Bread His Flesh to be:
Wine Christ's Blood becometh newly,
  And if senses fail to see,
Faith alone the true heart duly
  Strengthens for the mystery."

This is by the Very Rev. F. C. Husenbeth:—

"God incarnate, blessing, breaking
  Bread transmuted by His word;
Food for humble mortals making
  Flesh and precious Blood adored:
Faith suffices when partaking
  We profoundly hail our Lord."

This is from Richardson's Vespers Book, Derby, 1850:—

"The word made Flesh for love of man
His word turns Bread to Flesh again,
And Wine to Blood unseen by sense
By virtue of omnipotence:
And here the faithful rest secure
Whilst God can vouch, and faith insure."

The next is from the St. Saviour's Hymn Book:—

"'Tis His word to our receiving
  Makes the Bread His Flesh to be,
And the Wine our sins relieving,
  Blood that flowed upon the Tree:
Though not seeing, yet believing,
  Take we the great mystery."

And the next by Dr. Pusey:—

"At the Incarnate Word's high bidding
  Very Bread to Flesh doth turn;
Wine becometh Christ's Blood shedding,
  And if sense cannot discern,
Guileless spirits never dreading
  May from faith sufficient learn."

The following is by the Rev. E. Caswall:—

"Word made Flesh, the bread of nature
  By a word to Flesh He turns,
Wine into His Blood He changes:
  What though sense no change discerns,
Only be the heart in earnest
  Faith the lesson quickly learns."

And this by the Rev. H. N. Oxenham:—

"Word made Flesh! His Word transmuted
  Bread to Flesh, and Wine to Blood,
Though each sense the change disputed,
  Nor discerned the unearthly food,
In the true heart deeply rooted
  Faith adores her present God!"

This by the Rev. F. G. Lee:—

"God the Word by one word maketh
  Bread His very Flesh to be:
Wine becometh Christ's Blood shedding,
  And if senses cannot see,
Yet the true heart can discern it,
  And receive the mystery."

And the following is by some anonymous translator:—

"Word made Flesh! the bread of nature
  Thou by word to Flesh dost turn;
Wine to Blood of our Creator:
  If no sense the work discern,
Yet the true heart proves no traitor,
  Faith unaided all shall learn."

This last is from the Hymn Book of St. Thomas' Church, Oxford:—

"Earthly things to things of Heaven
  Changed by God's Incarnate Word,
Flesh and Blood in mystery given,
  We believe with faith assured;
As the Word hath said it, even
  Be that Word believed, adored."

Instructions to Sunday-School Teachers.

[*To be written in the beginning of each Teacher's Class Attendance Book.*]

I. Always be at your post in time.

II. In your manner be reverent, gentle, and firm; that your scholars may learn from your example what the deportment of a Christian should be.

III. Never let a school-time close without having imparted to your scholars some religious instruction.

IV. Let the following heads of religious instruction be attended to, one by one, in their order:—

1. The Lord's Prayer.
2. Prayers for night and morning.
3. Hymns for night and morning.
4. The Belief.
5. The Ten Commandments.
6. The Church Catechism.

V. Let the children learn one of the above thoroughly before proceeding to another. Frequently try them again in what they have learnt to see that it be not forgotten; and accompany your teaching with such explanation as may appear to you to be suited to the understandings and characters of the children of your class.

VI. Instruct the children to use daily the prayers and hymns you teach them; and seize every fit occasion of asking them singly whether they do use them, or any prayers or hymns.

VII. Consider your class as being in some measure under your charge during the remainder of the week; check and reprove any ill-conduct that may come under your notice; and occasionally visit the children at their homes, especially when they have neglected to attend.

VIII. A Teacher's office is of similar importance to the Clergyman's. Your work is to aid him in training souls for Heaven.

IX. Remember that you cannot teach others to love and fear God, unless you first love and fear Him yourself. Neither can you expect to succeed in doing good unless you have first asked God's blessing upon your endeavours.—*English Churchman.*

ANECDOTE OF DR. GILL.—Some eighty years ago a very zealous professor of religion, in one of the Sects, in England, went to Dr. Gill, and told him she had something against him, and she considered it her duty to reprove him.

"Well, my good lady," said he, "what is the difficulty?"

"Why, sir, I think your bands are too long."

"Ah, do you? I have never thought anything about it; I will get a pair of scissors, and will thank you to cut off as much as you think best."

She replied, "I hope you will not be offended?"

"Not at all, not at all, madam," he replied.

Without much ceremony she folded and cut off quite a large piece of the bands.

"Are you now satisfied? look again and see; perhaps you had better cut off a little more while you are about it, and be satisfied."

"I do not know but I had; I think they are still rather long;" and she cut off a second piece, saying, "There, I think that will do."

"Well, my friend," said the Doctor, "I must now tell you I have something against you."

"Have you, sir," she exclaimed, "what is it?"

"I think your tongue is rather too long, and you had better let me cut off a piece of it."

WOMAN'S RIGHTS.—The highest human graces that a woman ever won have but ensnared her soul in vanity and sin, and wrought destruction, through their attractions, for the souls of others. And intellectual powers and intellectual gifts, not subordinated to the providential orderings of God, not chastened and controlled by His renewing grace, are, at this time, unsexing women, and thrusting on the astonished world a race of monsters, in that Amazonian crew who clamour, now, for "Woman's Rights," such as no mythology has ever dreamed of.—*Bishop Doane.*

IN reading the life of any great man, you will always in the course of his history, chance upon some obscure individual, who on some particular occasions was greater than him whose life you are reading.

For The Churchman.

THE COMFORTER.

Sweet Comforter! oft yearning come
To make thine ever peaceful home
In my ungenial heart:—
See now its mournful disarray,
The deathly dankness, rank decay,
From festering sin that start.

O claim thy wasted heritage!
Repair each wall and broken hedge,
And reign there, Holy Dove:
Let me in sweet obedience rest,
Nor grieve thee e'er, Companion blest,
Self-exiled from above!

Thy strange abode in mortal clay
Make pure and hallowed day by day
With love's diffusive light:
Give to me chaste and heavenly thought,
Be every passion fully brought
'Neath Thy subduing might!

O Faithful Guardian! keep my house
Like strong man armed: O, bid me rouse
Whene'er approached by sin;
E'er be such impious foe forbade
That sanctuary to invade,
Or spoil thy shrine within.

But leave me not from trials free:
The Tempter's utmost enmity
Must every virtue bide;
Yet I'll defy each fearful blast,
And all assaults o'ercome at last,
Through strength from thee supplied. O.

FOR THE YOUNG.

THE ROMAN BEGGAR.

During a tour which I made through Italy some years since, I visited Rome; and was so delighted to find myself in a city of which I had heard so much, that, though the day was drawing to a close when I arrived, I strolled out immediately, being too impatient to wait till morning. In the South of Europe there is very little twilight, and it soon became so dark that I was obliged to return; when just as I reached my lodgings my attention was attracted by the white head-dress of an old woman who was sitting under a gateway, and whose attitude and whole appearance struck me as so picturesque, that I stopped involuntarily to look at her. In her hand she held a distaff, and her eyes were bent upon a beautiful boy who lay asleep in her lap, with an expression in which maternal fondness was blended with some other feeling, if possible still more intense, but which I felt puzzled to define. My curiosity was excited, and I inquired if the boy were her son.

"Oh, no," said she, "he is my grandson: but no mother can love a child more than I do him, and I have suffered a great deal to prove it."

These words increased my wish to know her history, and with very little solicitation she began as follows:—

"The mother of this poor boy was my only child, and when very young she married, against my wishes, a gay and dissipated man, with whom she left me in order to settle in his native country. Several years elapsed before I either saw or heard of her again, and I was beginning to fancy that she was dead, when one night, in a tremendous storm of thunder and lightning, a shriek, so wild and piercing that methinks I hear it now, rang in my ears, and made me, in spite of my terror at the storm, fling open my door to give the poor wretch who uttered it admission. It was a woman, and as she rushed in, her long hair hanging upon her shoulders, and streaming with wet, I recognised my unfortunate daughter. Her story was short and mournful; her husband had been linked with banditti, and soon after the birth of her son (this poor boy), he had taken them both to the mountains to serve as hostages for his fidelity. Finding that the life of her husband would be the sacrifice if she attempted to escape, she remained tranquil in this painful situation, devoting her whole time to her son, and endeavouring as much as possible, by strengthening his moral and religious feelings, to preserve him from being contaminated by the bad examples with which he was surrounded. The death of her husband, which had taken place but a few months previously, enabled her to attempt to save her child; and she succeeded in emerging with him from the cavern in which they had been so long confined: unfortunately, however, they lost their way, and became so completely exhausted that they could fly no farther. Francesco (for that is my poor boy's name) was indeed dying from thirst, and finding that his strength was rapidly failing, he begged his mother to leave him to his fate; this she would not do, and lifting him in her arms she attempted to carry him, but her strength soon deserted her, and they fell together. In this extremity she recollected having seen a spring of water at a little distance, and left him while she flew in search of it; the distance was farther than she had imagined, and when she returned it was only in time to see her darling boy carried off by the robbers, who had found him in a fainting state, and placed him across one of their horses, to convey him back to the caverns. Her first idea was to fly for assistance, and she hurried with faltering steps towards the nearest town. But when, after a long and toilsome journey, she reached it, she could get no one to listen to her tale; she had nothing to offer as a reward, and the banditti were too much dreaded in the neighbourhood for the people to be willing to encounter them rashly. Heart-broken with disappointment and grief, the unfortunate woman had then no resource but to seek me; and almost without food or rest, she had pursued her wearisome pilgrimage; but nature could now bear no more; and she expired a few days after she reached my humble dwelling, imploring me with her last breath to rescue her beloved Francesco. I wanted no urging to make me attempt the task; though, alas, it was a fearful undertaking for one so old and so poor as I was. My limbs were too weak to bear fatigue, and I had no money to offer either as a bribe or ransom; yet I did not despair, I trusted in the mercy of that God who never forsakes the innocent, and I set forth, resigning myself to His will, and knowing that if it was His good pleasure I should succeed, no human obstacles could prevent me; with this confidence I began my journey in search of the banditti.

"'They will not be afraid of a poor old woman like me,' thought I, as I drew near the mountains, where she had told me that I should find them; but when I looked around, and saw nothing but the steep, naked crags towering above my head, with no traces of houses or human beings as far as the eye could reach, I felt my heart die within me as I thought of the distance I had still to travel, and of the hardships which I might meet with on the way. Whilst I kept in sight of habitations I did well; as, though I had no money, I found few cottagers so unkind as to refuse me a slice of black bread, a bunch of grapes, or a little macaroni; whilst I could always obtain permission to creep into some barn or hovel which afforded me shelter for the night. But now all was wild and desolate! I seemed alone with my Creator amidst some of the most fearful wonders of His hand. Ponderous rocks hung over my head, as though threatening to crush me with their weight, and frightful chasms yawned beneath my feet, so deep and gloomy that they made my old head giddy to look into them; whilst the dark and gathering clouds above seemed ready to burst into a storm: their portent was soon fulfilled; the wind began to howl amongst the rocks like the roaring of wild beasts, and the thunder rolled along, peal after peal, till my ears were deafened with the sound; the rain came down in torrents, and blinded me by beating in my face, till I lost all traces of the path, and knew not which way to go. Terrified and bewildered, I fell upon my knees and prayed fervently for protection and support, and then sheltered myself under some thick pine trees till the first beams of the rising sun should dispel the pitchy darkness of the night. In this situation I fell asleep; but how shall I describe my emotions when I awoke, and found that I had passed the night upon the very brink of a torrent, which dashing from rock to rock almost covered me with its showers of silvery spray! I shuddered at the sight, and humbly thanked that Divine Being which mercifully saved me from precipitating myself into its abyss; for had I advanced one step farther I must have been dashed to pieces, without the least possibility of saving myself from destruction. This instance of the protecting care of Providence cheered my spirits, and I proceeded in the full confidence of success. My road was rough, and sometimes impeded with frightful gaps, across which a tree grew horizontally, and afforded me a tottering bridge; and sometimes by ledges of rock, over which I had to clamber, cutting my hands and feet with the sharp edges of the stones. I know not how I was supported, or how I retained courage to go on; yet I did proceed, and at last was rewarded for my exertions by discovering, on climbing the summit of a rock, a group of banditti in the valley beneath; my joy, however, was of short duration, for when they saw me they set up a loud shout, and rushed to seize me as their prisoner. I trembled in every limb when I saw these fierce, horrible looking fellows crowding round me. To escape was quite impossible, and I was too weak to offer the least resistance. Finding no possible way of escape, I fell upon my knees, and told them my history. I shall never forget their horrid laugh when they first heard my tale, but God touched their hearts, and taking me to their chief, he gave me up my Francesco. No words can tell my joy; and though still entirely dependent upon charity for our support, I shall never cease to bless the Almighty goodness which enabled me to rescue my beloved daughter's child from everlasting destruction."

It may be easily imagined that I did not suffer the old woman and her grandson to depart without relieving their necessities; and I had the satisfaction to hear, a few months afterwards, that they had obtained a small pension from the nobleman on whose estate the old woman had previously resided; and that Francesco was rapidly becoming all that the fond affection of his devoted grandmother could possibly desire.—*Stories of Old Daniel.*

For The Churchman.

A FABLE.

I heard from the lips of the rich and proud,
A word of scorn to the printer's boy—
She gave to her head, as she spoke, a toss,
As would a child when it spurned a toy.
And she wondered, "Why on the earth was made
A fragrant spot for the lowly born;
Why the flowery meads, or the summer shade,
Or evening air, or the dewy morn,
Were allowed to those of the humble trade
Of ink and type, and the case and press;"
For she felt their hands would her own degrade,
Or soil the hem of her silken dress.
And she spoke of one who was slow of speech,
Whom God had marked with a trembling tongue,
With a bitter word, as below her reach,
While she curled her lip at the pearls he flung.
Like the gems of old from the ocean's mine,
His words to her like the pearls were lost,
And they might as well on the ocean's brine,
As in her ears, on the waves be tost.

MORAL.

Nor in jest nor in taunt should the rich and proud
E'er speak of one who's afflicted by God,
Lest the poor man's fate, or perhaps his shroud,
Should rest on them like the chastening rod.

Hoboken, June 7, 1855. G. W. A.

A Discourse on Art.—The following beautiful extract is from a Discourse on Art, delivered by the Hon. Horace P. Biddle:—"As nature, in all its stupendous greatness and infinite variety, is composed of a very few elements, so are all the beauty and variety in Art formed by a very few principles. Simply the line and curve will account for every form and shape in architecture and sculpture; and in painting every material object in the universe can be represented by only *three* colours and their combinations. Mankind has been singing on the musical scale, which contains but seven sounds, ever since the creation, and the variety is still exhaustless; and with a few letters, not exceeding eight different languages—for the consonants are nothing but the vowel sounds with a peculiar beginning and termination—every possible thought and intellect, and every image and object in the ideal and material world, may be represented by poetry. How few the principles, how endless the variety, how vast the domain of Art! And Nature herself, in all her works, is but the Art of God. The heavens are His architecture. His statuary is man, formed in His own image. His painting is on the earth and in the sky; the harmony of the rolling spheres is His music, and His poetry is universal and eternal praise."

How the Poet Works.—It was a small back room in a large building in the centre of the town, and looking immediately upon one of the meanest masses of dead brick walls in Sheffield; from *its* windows he could see none of the fine scenery in the neighbourhood, that might serve even to *remind* him in summer of pastoral Alpine landscapes, or in winter of falling avalanches—of the cottages, the lakes, or the waterfalls of Switzerland at any season. Mr. Everett one day remarked to Montgomery that Matlock would be a fine situation for the permanent residence of a poet, as the beauty and variety of the scenery, according to the current opinion, would induce sublime thoughts. He partly exploded the notion; observing that he should have to lament for his own situation if it were so. "From the room in which I sit to write," said Montgomery, "and where some of my happiest pieces have been produced—those, I mean, which are most popular—all the prospect I have is a confined yard, where there are some miserable old walls, and the back of houses, which present to the eye neither beauty, variety, nor anything else calculated to inspire a single thought, except concerning the rough surface of the bricks, the corners of which have either been chopped off by violence, or fretted away by the weather. No; as a general rule, whatever of poetry is to be derived from scenery, must be secured before we sit down to compose—the impressions must be made already, and the mind must be abstracted from surrounding objects. It will not do to be expatiating abroad in observations when we should be at home in concentration of thought."—*Life and Writings of James Montgomery.*

It has been said that men carry on a kind of coasting trade with religion. In the voyage of life, they profess to be in search of Heaven, but take care not to venture so far in their approximations to it, as entirely to lose sight of the earth; and should their frail vessel be in danger of shipwreck, they will gladly throw their darling vices overboard, as other mariners their treasures, only to fish them up again when the storm is over.

HEBDOMADARY.

Sunday, June 17.—*Second Sunday after Trinity.*—If we *fear* God and *love* Him, He will grant what we asked in the Collect for last Sunday, *i. e.*, He will both direct us what to do, and help us to do it. We now, therefore, pray for this fear and love. We pray that God in His good providence will shield us from temptation, by drawing our hearts more closely to Himself.

This is also *St. Alban's Day.* He was a native of Verulam, in Hertfordshire, (England,) where he was a person of wealth and consequence, but a heathen. Persecution raged in England, and Alban, out of charity, which deserved to be Christian, gave shelter to a priest, who, in return, converted his protector. But the persecutors attacked him, and then Alban, changing clothes with his guest, enabled him to escape, whilst he himself was taken before the magistrate; who, enraged at his disappointment, and finding Alban resolute in his adherence to the faith, condemned him to be beheaded. Accompanied by nearly the whole population, they led the martyr without the city to a green eminence, and on their way the soldier, whose task it was to execute the sentence, joined the martyr, and receiving the baptism of blood, suffered with him. The scene of this triumph of Christianity is now the town of St. Alban's; and a venerable Abbey Church still remains where once one of the chief English monasteries stood, which, with many others, was suppressed and spoiled by the unrighteous King Henry VIII.

Wednesday, June 20.—*St. Edward.*—This day is in memory of when the remains of King Edward, whose death was commemorated on the 18th of March, were translated from Wareham, where they had been hastily buried, to the Minster at Shaftesbury,—an event which, regarding so good a king, was naturally remembered and commemorated by his people.

The Music of the Church.

The desire of our Church is that her Services should be of a choral character—that they should be performed by a choir or chorus of singers; not that the choir should take the duty of the people, but merely to insure a certain number of persons skilled in music to *lead* the congregation. The Church ever contemplates her people as taking their share, and a very great share it is, of the duty of public service: she does not consider the congregation as mere lookers-on, as in the Church of Rome, but she considers them as a people with *voices*, as a people rejoicing in Psalmody, a people with hearts to feel and voices to give forth the praises of their God with melody. What we require, indeed, is this—a greater attention in the education of our children in *ecclesiastical music*. All the higher orders, and even the middle orders, dedicate a certain portion of their education to music, but it is not the music of the Church. That which we should imagine to be, as it was in the case of David and Solomon, the first and greatest part of music—*the music of the service of God*—is comparatively neglected in education; and while much time is consumed and great displays are attempted in all sorts of *profane music*, the very persons most eminent, and best qualified by such education, sit down in the House of God, as though it were far beneath them to sing in the service of Him who died to save them. Now, if some little attention to the chants and services of the Church were but given by our higher orders as a duty, and they would bring their books into church with voices as well as minds ready to sing God's praise, what a service would ours be. There would be nothing like it in dignity and devotion under Heaven; far superior to the Church of Rome, with all its boast; for there the music is for *display*, with the character of the opera or theatre. In ours it is meant to be solely for *religion*.

But now it will be said by many, "All this may be very true in theory,—rubrics may direct certain portions of the Prayer Book to be sung, and the practice of cathedrals may sanction it; but still, I cannot see its propriety. It seems to me so perfectly *unnatural to sing a prayer*. I cannot even endure the chant when applied to the Psalms, much less when applied to the Prayers, or Litany, or Creeds. Such, we know, is the general language of ordinary people when speaking of the choral service. Now I am fully prepared to join issue with such objectors, and to reply, that if the singing of prayers be unnatural, the *reading* of prayers is much more unnatural. When, however, the phrase is used, "to sing a prayer," it is not quite correct, for the real meaning of a *song*, as we generally understand it, is such a succession of sounds as shall fall or rise from one note to another at varying intervals; but the choral or cathedral way of saying the prayers is not such, nor ever was meant to be such, but merely the sustaining of one note, or monotone, throughout the prayer, with a slight modulation at the end. Now an earnest, solemn, eager way of asking a great gift is much more consonant with this one tone, than what is called "*reading the prayers so as to be impressive.*" Let us consider *for whom* the prayer is made, *to whom* the prayer is made, and what is the *subject* of the prayer. The priest or minister utters a voice *for the people*,—for their welfare, their help, their salvation. He does not intend (or ought not) *to preach any doctrine*, by means of the prayer. He does not desire (or ought not) to impress the congregation with any notion of the beauty of his elocution or the suavity of his voice. He does not desire (or ought not) to affect their feelings, or convince their understanding, or strengthen their faith. None of these are the objects of prayer. If they were, then, indeed, impressiveness of manner, and variety of tone, as in a preacher, would be things desirable: but it is not so. The simple object is to PRAY—to *ask* something; it is the voice of entreaty, of begging, of urging with importunity, and that daily, before the throne of God, the wants, weaknesses, and sins of men. He who is of a sudden cast into some urgent danger, does not supplicate his brother who stands by, to deliver him from his danger by striving to be *impressive*, but his voice is raised in the peril of the instant with a sustained note or lengthened cry of anguish or pain. Herein, therefore, in the service of our Prayer Book lies the essential difference between the exhortations, addresses, or sermons, made *to the people*, and the prayers, psalms, or thanksgivings, *made to God*. The beauty of the one part may certainly be its impressiveness, whereas the beauty of the other is its want of impressiveness. The end of the one is to warn, exhort, or teach *men*; the end of the other is to gain something, or to represent some want, or to remedy some evil, at the hands of *God*. While, therefore, in the one an impassioned and eloquent tone of voice may rightly be used, in the other a solemn, equable, unisonous voice is demanded. It has been well said, that nothing marks so much the difference between the Dissenters and the Catholics, as the way in which public prayer is offered by their respective ministers. It seems as though in the self-will and self-seeking of the Dissenter, even his prayers lose the end to which they should be looking, and verge towards the applause of men: while in the Catholic, his whole mind being intent and wrapped up in the Person to whom his prayer is uttered, his very voice is in unison affected; ordinary speech and ordinary sounds are carefully eschewed, he speaks in the plaintive, unobtrusive tone which the chant so peculiarly describes; and though there is no regard to effect, still the consequence is that, in the congregation being undisturbed by extraneous matter, there arises a legitimate and hearty and mental union with him in the voice of supplication.

But again: suppose we set aside all question regarding prayer, still there are objectors to the choral service even in the Psalms. All that many would allow in Divine Service to be performed with music or singing would be the metrical psalms, or some arrangement of hymns of a similar character. Now in regard to the metrical psalms, it should be well understood that they do not form a regular and component part of our service. They are only *permitted* to be sung, not commanded. The custom of singing metrical psalms was first introduced in the reign of Elizabeth, being brought to England by those who had suffered exile in the reign of Mary, and who had learnt this custom in the Low Countries. If we examine the title which is prefixed to these psalms, we shall find that they were intended by their compilers to be sung as moral and religious songs in private houses, rather than in public services; and even if in churches at all, then before or after sermons, rather than in the service itself: just as we now very often see the country people assembling in their church, and practising the singing of psalms, more as a pastime than anything else, before the service has begun. But to these psalms, many people would entirely confine church singing, exclaiming that all else was wrong. Their argument would either be, that all else would be *unnecessary*, or that it was *popish*, or that it made the service *too long*, or that, perhaps, without giving any reason, they *did not like it.*—*Bennett's Principles of the Book of Common Prayer.*

St. Paul's Cathedral.—The proportions of the dome of this gigantic edifice are very fine, and, seen at a distance, it makes a very imposing effect. The effect of the other parts, when viewed near, is weakened by the capricious forms of many of the details. It is remarkable that the smoke has left the stone of which the building is composed quite white in some parts, while it has completely blackened the rest, so that the white parts look as if they were covered with snow. The interior is far less satisfactory. The dome admits only a scanty light. The prodigious empty spaces of the walls produce a cold and cheerless effect. Nor are the numerous splendid marble monuments calculated to remove this impression, most of them being strange aberrations in sculpture. I, however, came away with the conviction that no nation has been so desirous as the English to honour the memory of its illustrious men. In this instance, we again see the ardent national feeling in which they surpass all other people.—*Dr. Waagen.*

Prayer.—A man may pray night and day, and yet deceive himself; but no man can be assured of his sincerity who does not pray. Prayer is faith passing into act—a union of the will and the intellect realizing in an intellectual act. It is the whole man that prays. Less than this is wishing, or lip-work—a charm or a mummery. Pray always, says the Apostle; that is, have the habits of prayer, turning your thoughts into acts by connecting them with the idea of the redeeming God, and even so reconverting your actions into thoughts.—*Notes on the Book of Common Prayer, by S. T. Coleridge.*

For The Churchman.

TO "LUE"—ON HER BIRTHDAY.

Not long ago I penned a simple lay,
Of gentle warning and remembrance kind—
An offering to a friend, upon the day
Most solemn to her mind.

And now that Time has brought this day to you,
Bright with rejoicing never felt before,
Methinks the same good wish from me is due,
Because I love you more.

There is no need, to waken serious thought,
To speak of mercies crowning all our years,
Or show how in the past God's sunshine wrought
The bow of Hope thro' tears.

Life's stream to you henceforth is safe and calm—
The storm of fear, the wave of doubt at rest,
While every wafting breeze is sweet with balm
From Islands of the Blest!

I know this day will consecrated be
By holy vows and purposes of good;
So that to give it happier memory
I could not, if I would.

But it may be that when your prayer is past,
And filled with peace you turn again to earth,
These words will speak of *love* that shall outlast
Their record and their worth.

I give them with this pleasing hope—with joy
That God to you is gracious—with a prayer
That His great will may be our joint employ,
His blessing all our care.

L. E. D'B.

New Truths.

"That habit of the old Latins," said I, "of expressing by the same word a poet and a priest, was the type of a very majestic thought; it was an act of splendid homage to the faculty of the imagination." "And that," said he, "was another way, namely, by the very structure of their language, of expressing the office of religion amongst them, as that whose duty was to penetrate into and realize the unseen." "And," added I, "to bring back the unseen into the seen, in the same blending wherein they existed before man's sin cast them apart into separate spheres. Yet would I distinguish between the imagination and the fancy. Fancy is but a vassal, or as a fool in old baronial halls for wise purposes; averting evil passions, giving harmless admonitions, and exercising—such is even folly's worth—a humanizing influence over the rudenesses of daily life." "What, then," said he, "do you consider the imagination to be?" "It is," said I, "to man's natural intellect, what prophecy is as a supernatural gift; it is the faculty which realizes and appropriates in the only substantial way; it is that which is given to strengthen the feeling of the Eternal in our hearts, and to be the subsidy and succour of the Infinite within us. If the soul beats against the bounds of this temporal state, galling itself upon the barriers of time and space, of sight and knowledge, it is imagination which proudly takes to itself the guilt of the broken wings and bloody plumage. As faith is a letting down our nets into the untransparent deeps at the divine command, not knowing what we shall take, so imagination, when it comes near any truth, has a mysterious and instinctive yearning towards it, and struggles forward, throwing itself out of our narrow being, and projecting itself, with self-collected boldness, into the darkness beyond. All the provinces which discovery has added to moral truth have been won by the daring projection of this divine faculty beyond the sunlight of existing knowledge: for as some animals have been deemed useful to find precious metals, from the mysterious sympathy which they exhibited near the spot, so has imagination this very irrepressible fluttering and fear when it is led nigh a veiled or buried truth." "But," said the stranger, "is it not many times delusive?" "No," I replied; "fancy not infrequently wears the garb of imagination, and deludes men; for all truths in this world must throw a shadow, and the shadow is false, and the truth substantial. No, imagination does not delude. When poets have been persecuted by the world, it has been for this very bold projection of the imagination into undiscovered regions of truth and beauty. The world has not understood when a poet enunciates new truths, and when his imagination has created for itself a temporary standing-point for a new contemplation of old truths; for obscurity is the condition of the very highest region of poetry, quite as much as perspicuity is the life of all the lower regions. Neither is any faculty so self-consistent, or strict in logic and accurate in method, as the imagination. Reason and understanding must polish and assay the precious metals which the mind acquires; but it is imagination alone which can set and mould them, can give them unity, and lift them out of their rude splendour into spiritual existences. Ah! how often has it been that some majestic intellect has projected its imagination far out beyond the illuminated confines of human knowledge, and has been overwhelmed with obloquy and neglect; while years rolled on, and more than once, or twice, or thrice, the fences of man's intelligence have been pulled down and built up further on, before they have attained the spot where the prophetic imagination of that one man stood and wrought a century ago! Then are his works like the maps of some province which ocean had covered, and which has now been retrieved once more. How many a book has been written in one century, been used for other merits than those which were its real ones, and in the bosom of another century it has started up and put itself at the head of some vast mental or moral movement! It is this wonderful faculty whose child the Greek paganism was, creating with magnificent ventures an immense system out of few notices and traditions: and when we come near to it, behold! it is full of gravest truth. Strip it of the slight and elegant machinery which fancy contributed to it, and what remains? Astonishing disclosures of deep truth, which the boldness of man's imagination was graciously permitted to discover, and then reveal to the world."—*Faber's Adriatic and Ægean.*

The Necessity of Ventilation.—The subject of ventilation has, of late years, been impressed very frequently on the public, and is attracting the attention it deserves. Every person knows how disagreeable is the atmosphere of crowded rooms, and yet few can tell precisely why it is so. A recent lecture of Dr. Smith, at the New York Hospital, supplies certain facts and figures bearing upon this matter, which explains very significantly the reasons in detail for the unpleasantness of crowded, confined rooms. We give the following extract, as fully explaining the subject:

By an elaborate and careful investigation, it has been determined that the daily discharge of matter from the lungs and skin is greater than that from the bowels and bladder. The average amount exhaled from the lungs and skin of a healthy adult of ordinary size, in twenty-four hours, is about 40 oz., and of this quantity about 10 dwt. consists of animal matter. If the number of patients in this building be 200, then the total amount of pulmonary and cutaneous exhalations will be in one day 666 lbs. 8 oz.; in one month, 30 days, 20,000 lbs., and in one year, or 365 days, 243,334 lbs. 4 oz.; and the amount of animal or organic matter in these exhalations, will be in one day 8 lbs. 4 oz., in one month 250 lbs., and in one year 8,040 lbs. 8 oz. The amount of effete emitted from the lungs and skin of the 500 patients in this Hospital, would be in one year 608,333 lbs. 4 oz., and of animal matter 7,604 lbs. 2 oz. Such estimates enable us to judge of the degree of liability to disease, originating in ill-ventilated or over-crowded human habitations.

No End to Protesting.—A pleasant story is in circulation of a certain Reverend Doctor having suggested to the Primate, the propriety of the bishops and clergy of Ireland imitating an example which had been set by some English divines, and formally protesting against the erroneous dogma of the Immaculate Conception. As far as one can judge, the proposal has met with but little encouragement, and it is not easy to say why it should meet with any. If it formed part of a *general* protest, then we could not be charged with admitting what we did not deny; but, if this *particular* error be singled out for condemnation, in order to avoid the appearance of adopting all others not specified, we ought to treat them similarly; and, if this be done, there really seems no reason why the Church should neglect the errors of the Chinese reformer, Tsi-kiang, or omit to publish periodical lists of "Propositiones Damnatæke," li the Roman Pontiffs.—*Clerical Journal.*

Resistance of Russian Despotism.

The following opinion, which is given in the volume recently published of Sir Archibald Alison's History of Europe, has a peculiar interest at the present moment; and it is impossible to resist the impression it conveys, that had England only acted upon the principle it enunciates, instead of being in her present unhappy position, she would have occupied the vantage ground of all Christendom:—

Russia must be resisted by Europe, if the latter would preserve its religion, its civilization, its independence; but it must be resisted by Europe in its strength, not Europe in its weakness. The nations of the West must go forth to combat the hordes of the East; but they must go forth in their established ranks, under their traditional leaders, and in their united strength, not with half their forces turned over, from the dread of revolutions, to the enemy. Democracy has tried its utmost strength with despotism, and failed in the struggle; no future age with that arm can hope to achieve what the genius of Napoleon and the fervour of 1830 and 1848 failed to effect. But this failure does not prove that Europe is unable to contend with Russia, that freedom must succumb to despotism; it proves only that *divided* Europe cannot stand against *united* Russia, half the strength of liberty against the whole force of despotism. Freedom has need of all its forces to resist the attack of fanatical zeal, and the lust of conquest led by regulated despotism aided by military skill. Had England been united to France in 1812, Russia would have been repelled to its deserts by the legions of Napoleon and Wellington; had the triumph of the Barricades and the Reform transports not paralyzed Britain and Germany in 1831, the independence of Poland would have been re-established by the arms of Skrzynecki. The strength of the East lies in its indissoluble union under a single head; the weakness of the West, in its ceaseless divisions under many.

In the very front rank of the great league of the Western Powers, which can alone preserve Europe from Russian subjugation, must be placed *The Restoration of Poland.* Such a measure would not be revolutionary; it would be conservative. Restoration is a work of justice, of which no Government, how strong soever, need be ashamed: the principle of revolution is spoliation, not restitution. To restore Poland is not to introduce new ways, but to return to the old ones. In the courage and heroism of the Sarmatian race is to be found the real and only effective barrier against the encroachments of the Muscovite; in their indelible feeling of nationality, the provision made by Providence for its resurrection, like the Phœnix from its ashes. Such a barrier is not to be found in Turkey. England and France may fight her own battles in the Crimea or on the Danube, but they will not find their real allies in the Ottomans. The Cross must defend itself; it is not to be defended by the Crescent. Europe committed a great sin in permitting the barrier of Poland to be swept away; it can be expiated only by aiding in its restoration. The extension of Austria to the mouth of the Danube, and the acquisition by it of Moldavia and Wallachia, under the burden of the stipulated payment to the Porte, is the obvious mode, without doing injustice to any one, of winning its consent to the cession of Gallicia. If Prussia casts in its lot with the Muscovites, it cannot complain if it undergoes the fate which itself imposed on Saxony when its Sovereign adhered to Napoleon in 1814. But to cement the league which is to achieve this mighty deliverance, the cause of independence must be severed from that of democracy; Poland must be restored by an effort of united Europe, not by arming one section of it against the other. Its partition was the sin of the Sovereigns alone, and restitution must be made or retribution endured by the Sovereigns, not the people.

Distribution of Medals by the Queen of England.—Her Majesty the Queen of England has been gratifying the British army and navy by distributing personally the Crimean medals to the wounded officers and privates now in that country, having been invalided at home, and the tars returned from the Black Sea. The sight is described as one of much splendour, great preparation having been made for visitors having the *entree* from the Horse Guards or War Office. The scene was the parade-ground of the Horse Guards. In front of the archway, a low dais was erected for the Queen; above, level with the first-floor windows in the centre, was a gallery for the Royal Family; on either side were tiers of seats, to the left for the families and friends of the decorated officers, and to the right for the members of the Government, their families and friends. Facing the Queen, on the Park side of the square, were galleries for the two Houses of Parliament. The other sides of the square were also filled up; and vast masses of people on all accessible points, extending far from the centre of attraction, formed the setting to the picture. As early as ten o'clock, hundreds of officers, wearing the most diverse uniforms, and hundreds of young soldiers who had never seen service, had assembled; and the space shone with scarlet and gold. A large body of troops, the Household Cavalry, and the Guards, were drawn up in front of the dais, and behind them the recipients of the medal. The Queen arrived at eleven, accompanied by Prince Albert, the Duke of Saxe-Coburg Gotha, in the uniform of the Austrian army, the Prince of Wales, and Prince Alfred. The distribution of the medals immediately commenced, the recipients of them formed in line, and her Majesty stood face to face with her brave soldiers of the Crimea. The sailors and marines formed in line on the left of the Guards. "It is impossible," says the account, "to describe the mingled sensations of admiration and pity that went like an electric thrill through the vast multitude as they saw that line of heroes, whose gaunt and pallid forms, scarred features, and maimed and mutilated limbs, told alike the story of their bravery, and of their manly endurance of horrible and heartrending suffering and privation. Many of those who hobbled upon crutches or walked painfully with the assistance of a stick, wore upon their arms the emblems of mourning for some brother or near relative, now reposing on the hill-side of Balaklava, or in the hospital graveyard of Scutari. To every one of the wounded, whether soldiers or officers, her Majesty said some kind word, or asked some gracious question. Three officers, whose wounds rendered them unable to walk, were wheeled past her Majesty in Bath chairs. Lieut. Colonel Sir Thomas Troubridge, of the 7th Fusiliers, who lost both his feet in action, was the first of these maimed heroes. The Queen, leaning over the chair, handed Sir Thomas his medal with the most gracious gesture, and conferred upon him the post of Aide-de-Camp to her Majesty. Captain Sayer, of the 23d Fusiliers, was also compelled to receive his medal from his wheeled chair; and her Majesty's sympathy was here also manifested with the liveliest grace. Another gallant sufferer, Captain Currie, of the 19th Foot, was scarcely able to walk the length of the dais, even with the aid of a pair of crutches, and his helpless condition and severe sufferings deeply excited the sympathy, not only of the Sovereign, but of his comrades in arms." The distribution of medals having been brought to a close, the detachments from the depots of various regiments in the Crimea, who had been allowed to witness the ceremony, but who have not seen service yet, marched to the rear of the Guards and formed there. The Guards, who all wore their new scarlet tunic regimentals, then marched past and saluted the Queen, which brought to a termination the imposing pageant. The royal carriages drove up, the bands again played "God save the Queen," and her Majesty left the ground amid the cheering of the people, returning to Buckingham Palace by the centre Mall. After the parade, the non-commissioned officers and soldiers who had received medals, were formed in line and marched to the Queen's riding-school, Pimlico, where a substantial repast was prepared for them, and the sailors, marines, and marine artillery. During the dinner her Majesty, leaning on the arm of Prince Albert, and accompanied by the Prince of Wales and other members of the Royal Family, paid them a visit. A party of seamen and marines also enjoyed an *al fresco* entertainment at the Admiralty gardens.

The British Post-Office.—The Postmaster-General has just issued a report, the first of a series to appear in future annually. According to the report, the present Post-office staff consists of 21,574 persons. The number of post-offices in the United Kingdom is 9,973. During the last year 515 new post-offices, free deliveries to 1,242 places, and a London day mail to fourteen towns, were established. The number of chargeable letters which passed through the post last year, was 443,000,000. Of these 103,000,000 were delivered in the London district, and 210,000,000 passed through the London office; 53,000,000 newspapers passed through the London office last year, and 375,000 book packets (the average weight ten ounces). There are 1,872 money-order offices in the United Kingdom. The number of money-orders granted during 1854 was 5,466,244; their total value, £10,462,411 16*s.* 4*d.*, the profit on which, after paying expenses, was £16,538. The gross revenue from postage on letters and books, and commission on money-orders last year, was £2,689,000, and the gross expenditure, £1,413,000.

The Washington *Union* publishes the text of a treaty between the United States and the Willamette Indians, in which the latter, for the consideration of an annuity extending over twenty years, pledge themselves to be peaceable, besides conceding certain lands.

THE CHURCHMAN.

NEW YORK, JUNE 14, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—The Free Church cause, of which we have taken upon us to be the humble but honest advocates, is prospering on every hand; and it is most encouraging to find that there is a constant accession to its support going on among the Right Reverend the Bishops of our Church. The Bishop of New Jersey, on the occasion of opening another sacred edifice upon that system, at Jersey City, on Sunday, pronounced most unequivocally in its favour, adducing some powerful arguments in its behalf; and the Bishop of North Carolina, in his Primary Charge to the Clergy, at the late Convention, declares that the opposite system (that of rented pews) is a positive "hindrance to the progress of the Church,"—a consideration which, of itself, is quite sufficient to condemn it in the estimation of every sincere and earnest-minded Churchman.

Among the instances of signal success all around us of the Free Church system, we may point with unmingled satisfaction and gratification to that of the Holy Innocents in this city, of whose Institution Anniversary last Sunday an interesting account will be found under our Church at Home head. We question if, in the annals of the Church in this country, there is a case of more rapid parochial development or of more decisive ministerial success, everything considered, than it presents. But a year since it was with it, altogether, "the day of small things;" whereas now it is assuming a position of real, parochial importance that is fast shooting ahead of many an older and more advantageously situated parish. It is blessed, it is true, with a Rector who combines the virtues of sound and hearty Churchmanship with remarkable energy in his Master's cause, and singular devotedness to his own sacred duties. These qualities are no doubt essential to pastoral success, especially under such a system,—and it is this which, in our opinion, constitutes one of its chief merits. But they are qualities which every Minister of Christ ought to possess and practise, if he would be "found faithful" in his stewardship. Another secret of success, is that of "doing the Church's work in the Church's way," which is also diligently done at the Holy Innocents, "through evil report and good report." We point, then, with confidence to its example; and we might say to many, many others, even of very much higher pretensions, if ye too would be successful, "Go and do ye likewise."

—One or two communications we insert elsewhere, on the week-day Services of the Church, will be found to contain some seasonable hints for those who have it in their power to give encouragement to a growing desire for more frequent and more devotional performances of Public Worship. For our own part, we have never hesitated to declare that the Daily Morning and Evening Service of the Church ought to be generally established, as prescribed by the Prayer Book, which is also a Statute Book of the Church; and great credit is certainly due to Trinity Corporation for the care it has always taken to provide the Daily Morning and Evening Service in the Church under their immediate direction and control. At the same time, we quite agree with one of our correspondents referred to, that there is much to improve in the mode of its celebration; and that upon the principle, that "if our Heavenly Father is worthy of the Church's recognition in His Holy Temple, morning and evening, at all, He is worthy of her full and perfect recognition," it is indispensably necessary to give the fullest devotional effect to the Service, as one of solemn prayer and praise, by which not only will it be made in all respects more worthy of Him to whose honour and glory it is done, but will draw to it probably ten or twenty times as many to participate in its blessings.

Another of our correspondents, it will be seen, complains of the hour of Evening Service at several of the churches being such as to afford no opportunity for the attendance of the working classes, who are thereby, in most instances, precluded from the benefit which it is designed to convey. This is certainly a point which on no account ought to be overlooked. They are those who possess the first claim to have their convenience, or rather their necessity, consulted, in all such arrangements. How can the Church ever reach the masses, if her Services are at hours which they find it impossible, or even inconvenient to attend? In this respect, most assuredly, the Church must be *adapted* to the situation and circumstances of the people; and, even so far, "become all things to all men," in order to "win souls to Christ." It is not by restricting the ministrations of the Church to Sunday Services—from which, by the way, the poor are, in too many instances, so systematically thrust out—that we can ever hope to reach the masses. Their hour of early rising, which is always so favourable to devotion—their leisure time of an evening, when the shades of night are beginning to solemnize the thoughts,—all this *throughout the week* must be appealed to,—provision must be made for their reception at Church *day by day* at hours when they can be most readily induced to go,—and the Service then must be one which will have that life and soul in its celebration which may constrain them to "go into His gates with thanksgiving, and into His courts with praise," that they may worship Him there "in the beauty of holiness."

—The article we have extracted from an English Church paper, on Sectarianism in the Church, reads a useful lesson. For here, as in our Mother Church, there are those who fall below the standard which they are bound to adhere to, and who are continually vilifying such as are more faithful to their obligations, and seek to fulfil the complete measure of their duty as Churchmen. Certainly, one who comes up to this standard is more of a Churchman than he who fails by a long way to reach it. "He is at least *consistent*, which cannot be said of him who wishes there were no rubrics, except such as he might rubricate himself; who adopts articles and formularies spiritually, but scouts them literally; who longs for permission to get into the pulpits of Presbyterians, Independents, and Anabaptists, to make a display of Christian union and love; who can deny himself nothing for peace except what he undervalues and does not care about; who judges harshly brethren who differ from him, and is ready to exorcise as Anathema all who, though members of his own Church, cannot frame their lips to pronounce his Shibboleth!" This is a picture which too many of those too closely resemble who denounce earnest and faithful Churchmen, just because they are earnest and faithful, and brand them with all sorts of nicknames out of the very Sectarianism of their hearts. It is the portraiture of several we have in our very midst, who are ever and anon distinguishing themselves by the same peculiarities! Emphatically, however, can *we* say, with our English brother, "We will call no man master on earth; but if we do *reverence* men, they shall be the Fathers and Confessors of antiquity, and of our own communion in the days of her strife, and persecution, and suffering." Those are our patterns, as well as our authorities, among men. And may God give us grace to follow their good examples!

—The short extract we give in another column from the new volume of Alison's History of Europe, is well worthy of note, enunciating as it does the true principle of European, and of Christian conservatism. "Russia must be resisted by Europe," it is admitted, "if the latter would preserve its religion, its civilization, its independence; but it must be resisted by Europe in its strength, not Europe in its weakness." And certainly Europe is not now offering such resistance in its strength, but most assuredly in its weakness. The alliances of England in her present resistance have in them an inherent weakness—inherent in all their aspects, as in all their characteristics. "In the very front rank of the great league of the Western Powers," says Alison, "which can alone preserve Europe from Russian subjugation, must be placed the restoration of Poland. Such a measure would not be revolutionary, it would be conservative." So we fervently believe. What a pity, then, that they should be pursuing a directly contrary course—and must pursue it, so long as they allow themselves to be made the dupes of Austrian chicanery. In the religion that is to be preserved, our Church has a deep interest; and we cannot therefore feel unconcerned in the question that involves it.

—The paragraph we have copied from one of our daily journals, respecting the indecent exhibition which has outraged the feelings of our right-minded fellow citizens during the last six or eight days, expresses so much of our own mind upon the disgusting subject, that we are spared the necessity of going into any extended commentary upon it—in its revolting details, at least—as we had intended to do.

But there is one remark we cannot refrain from making. How comes it to pass that in a city where there is a greater *show* of religion than in almost any other city in the Union, so gross, so carnal, so unholy an outrage is not only tolerated, but countenanced, nay, eagerly run after? Many thousands of people, it seems, have patronized it day by day. During the few days it has been going on, probably some sixty thousand persons, of both sexes, and of all ages, have crowded to participate in it. Well may the journal we have quoted exclaim, "It is monstrous that such outrages on the proprieties of life are allowed in a city which is supposed to be inhabited by Christianized men and women." Well may it add, "Such a thing as this baby-show would not be tolerated in Timbuctoo; but it is supported in the refined metropolis of the progressive Western world." How, then, we ask again, comes this to pass? A gross, sensual, obscene curiosity is indulged, to "the top of its bent," by tens of thousands of professed Christian people. The animal propensity, the carnal mind, is allowed to prevail over every purer feeling. The refining, purifying influences of religion are all set at naught. All chaste sensibility is abandoned,—all delicacy of thought is overpowered. Everything must yield to the indulgence of a prurient and an unclean inquisitiveness. There is no restraining influence, no self-denial. What, then, can be the worth of the religion of such a people? Christianity is outraged; for "the wisdom which is from above is *first* pure"—that wisdom which is in Christ, and which is acquired in His religion. One cannot but wonder, indeed, that our city authorities do not interfere, as they did in the case of the "Model Artists," from which it is but one degree removed. Is it not to be feared, therefore, that the religion under which such an outrage could be connived at and concurred in, is a hollow affair? and does not the conduct complained of afford but too much reason to say, in the words of the Apostle, to all who have perpetrated it—many of them, it may be taken for granted, with professions of religious fervour on their lips—"*Cleanse* your hands, ye sinners; and *purify* your hearts, ye double-minded."

—We have copied from an English Church contemporary some forcible remarks on the subject of extempore preaching, and with which, in the main, we heartily agree. They are not without their application to our own Church; though we are rather inclined to think, that there is not only more readiness among the Clergy in this country than in England to have recourse, wholly or in part, to the extempore mode, but that there is, upon the whole, greater aptitude for it. Certainly, where it can, with any degree of success, be accomplished, it is the right, and therefore the best way of *preaching*—that is, of proclaiming or publicly setting forth the truth of religion—and there is generally an unction in it which can never pervade the mere reading of a sermon. There is a keen intuitiveness in an extempore mode of delivery, which no precomposed discourse can ever possess, the latter having so much to do with those disturbing perceptions which only retard the effusion of the spirit.

—It will be seen by a letter we publish from the Diocese of Illinois, that the Bishop has been misrepresented as to the motive he assigns for resigning his office. It is certainly to be very deeply regretted that there should exist among any portion of the Clergy of Illinois such a feeling of disrespect towards their Bishop as this implies,—for it was through them, it appears, to whom a private communication was addressed of his intention to resign, that the misrepresentation was first made. But however trying the Right Reverend Prelate's position may be, we cannot think he is justified in abandoning his post of duty.

"THE WANTS OF THE CHURCH."

It is strange, that at the very moment when attention is being so loudly called to the waywardness and self-will, the impatience of control, and the resistance of discipline in the children and youth of the Church, there should be Ministers of the Church, men with solemn vows of submission and obedience upon them, rising up and proclaiming their participation in that most vicious principle which lies at the very foundation of all the evil complained of. Yet so it is. Our "Protestant" Church newspaper here, as our readers may recollect, is now in the hands of a knot of the so-called "evangelical" school. *Three* of that body—all of them men having parochial charges, which we would think, in times like these, when there are avowedly so many "wants of the Church" to supply, might find plenty to do in their own legitimate pastoral work, without encumbering themselves with the toils and enervating themselves by the distractions of newspaper editing,—*three* parochial clergymen, we say, have just banded themselves together as the editors of a public journal professedly in the interests of religion and the Church; and they seize the earliest opportunity of declaring to the Church and to the world, that of all the "wants of the Church,"—a declaration made in the same breath with the admission that "it would seem impossible, in our present circumstances, to deny that something is wanted in our Church, either in the shape of more accurate organization and theory, or in the form of more effective and vital practical adaptation,"—to declare, we say, along with this, that first and above all else it is essential, that the Clergy be left to do just as they like! "Our first want," they boldly affirm, "is, *to be let alone*. We could give to many the answer of Diogenes, when a royal visitor asked him what he should do for him, 'Stand out of my sunshine.' Let the days of individual persecution and hostility be allowed to pass for ever by. Leave us to conduct our parishes and our parish concerns, within the rule of our canons and rubrics, *as we think best*. Restore to us everywhere a free and generous Episcopacy, like Bishop Griswold's, which will encourage the Clergy in their prayer-meetings, or lectures, or private parochial ministrations on their own ground, *and with their own views of right and duty*." That is to say, let there be no restraint, no control, no discipline. Let each of us be left to do that which he likes best, just as when "in those days there was no king in Israel, but every man did that which was right in his own eyes." And this is precisely what our children and our youth do, to the shame of their parents and spiritual pastors, to the scandal of the Church, and to their own ruin. Every inquiry into the subject, whether by parents or pastors, has resulted in this conclusion—there is a dislike to *submission*—a resistance of *authority*—a contempt of *discipline*. "Let us alone," they say. "Let us act 'on our own ground, and with our own views of right and duty.'" It is that "way of man" which is "froward and strange;" and too often it proves to be the "counsel of the froward," which "is carried headlong." It is at variance with all rule, with all order, and with the spirit of Him who "is not the author of confusion, but of peace, as in all Churches of the saints."

Without obedience, there can be no order—without submission, there can be no rule. And hence the earnestness with which the Apostle urges this duty. "I beseech you, brethren, that ye submit yourselves"—"Submit yourselves to every ordinance of man for the Lord's sake"—"Wherefore ye must needs be subject." But how can this duty ever consist with our being "let alone"—our being left to take "our own ground" to act, according to "our own ideas of right and duty?" The salvo of "within the rule of our canons and rubrics" is found already to be of little avail; for the very license which is claimed as to individual views of right is practically a license to interpret them accordingly. They are latitudinarians—all this anxiety to be let alone proclaims them such. And like their puritan prototypes of the seventeenth century, of whom we read, though nominally Churchmen, yet they regarded Episcopacy, and Church discipline, and rituals, and liturgies, as among things indifferent. They would not exclude from their communion those who differed from them in those things; while many of them who commenced as Calvinists ended as Socinians. Not only, as Archbishop Bramhall says, "ceremonies are advancements of order, decency, modesty, gravity in the service of God," but, as he adds, "they are exercises of faith, the shell that preserves the kernel of religion from contempt, the leaves that defend the blossoms and the fruit." Of course, where there is no faith to exercise, no religion to preserve from contempt, there can be no need of such things; but not otherwise.

As we have had occasion to say more than once before, this principle of obedience runs through Christianity; and one of the great "wants of the Church," at this time, is its due enforcement—the restoration of a godly discipline, as in the Primitive Church,—so far is it from being true that "our first want is, *to be let alone*." The Gospel inculcates no such notion as that of our being let alone, to do as we like—of independence in this opinion or the other, of power to follow out "our own views of right and duty:" its whole language is that of obedience, duty, dependence, weakness. And our Church does not speak of freedom as the great blessing of God, but of a service which is "perfect freedom." There would be no unity at all were it otherwise; and it is for the sake of unity that the Ministers of the Church are bound to certain prescribed rules in their ministrations, instead of being "let alone," and left to do as *they*, severally and individually, "think best." Hence the language of our Mother Church is this,—that "although the keeping or omitting of a ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. 'Let all things be done among you,' saith St. Paul, 'in a seemly and due order,'—the appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any public or common order in Christ's Church, except he be lawfully called and authorized thereunto." And an eminent Divine of that Church has justly observed, that "he who disregards unity has arrayed himself on the side of schism, and therefore on the side of Satan against Christ. All of course in its degree. Sometimes more, and sometimes less, but in its degree *somewhere*, the man who disobeys the ruler of the Church set over him becomes the enemy of God. We need not stop here to discuss the question, how far unity and sameness of doctrine is to be preserved in the teachers *themselves*. Of course this is a vital question; but it is one which is settled in the Church, as far as human imperfections will allow, by her canons, decrees, and creeds, coming down from our Lord and His Apostles. If any religious teacher in doctrine, or priest in practice, or bishop in discipline, deviates from the prescribed law of the Universal Church, *he* then becomes the fomenter of schism, inasmuch as he renders it imperative upon the people over whom he is set to disregard him; for, of course, it is plain that if the governor break the law, the governed are exempt from their obedience—at least, from their obedience to *him*. Obedience to the Church stands before obedience to the person who rules by the Church, whensoever he who is to rule by the Church rules contrary to the Church."*

Now, do not they who put forth the mischievous latitudinarianism on which we are remarking seek to be "let alone," in "deviating from the prescribed laws of the Church?" It it not "their *own* views of right and duty" they wish to be left at liberty to carry out, and not the Church's? The individual idiosyncracies they exhibit would be the strongest indications of the fact; while their several personal experiences have reduced it all to practice.

But unless the consecrations of our Bishops, and very ordinations of these men themselves, were so many solemn farces, how can they be "let alone"—how can they be left to "their own views of right and duty?" How can our Bishops, as they have promised, by the help of God, they will, be "ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine, contrary to God's word"—as interpreted, that is, by the Church—"and both privately and openly call upon and encourage others to the same;" how can they "diligently exercise such discipline as, by the authority of God's word, and the order of the Church, is committed to them;" or with what truth can it be said that "God hath given them a good will to do all these things," or with what sincerity can He be besought to "grant them strength and power to perform the same," if they are to "let alone" those over whom they are to exercise such faithful diligence, and leave them to do as they like, to act "as they think best," "on their own ground," and according to "their own views?" Or how, again, can the Priests themselves, with any honesty, desire such license, after having solemnly, as in the sight of God, engaged that they will "reverently obey their Bishops, or other chief Ministers, who, according to the canons of the Church, may have the charge and government over them, following with a glad mind and will their godly admonitions, and submitting themselves to their godly judgments?" If there be any reality in these things—if they be not awful mockeries—what is set forth by these Reverend complainants is not only *not* a want of the Church, and can never be, but they themselves, and all who sympathise with them, are, in spirit at least, if not in letter, flying in the face of their own most solemnly contracted responsibilities.

We read of such in Holy Scripture. We have descriptions of those who "despise government"—who wish to be "let alone," who will not submit to authority. "Presumptuous are they," says the Apostle, "self-willed: they are not afraid to speak evil of dignities,"—despising the admonition, "wherefore ye must needs be subject"—forgetting, or, if remembering, resisting the precept, that "as the Church is subject to Christ," so must they "be subject to ordinances." To the Clergy this principle of submission to authority especially applies; for they are the ministering servants of the Church. Mere intellectual liberty and freedom are no watchwords of Christianity, or of the Church; and in no system but one that is false could they ever be. "The Church," says Sewell, "never promises to man liberty; for man was not made for liberty, (that is, *such* liberty,) and can no more live in it than fishes in the air, or birds in the water: but it takes him from an evil servitude, and places him in another that is good." And as a Christian principle, we repeat, this is applicable to every member of the same, "in his vocation and ministry." Such is especially the genius of Episcopacy. For Episcopacy is the ancient Apostolical form of Church *government*, consisting in the superintendency of one over several other Church-officers. And this implies *order*—that is, *rule* and *authority* on the one part, *submission* and *obedience* on the other. The Bishop is a minister and representative of Christ. He is not formed by men, but derives his order and power by delegation from Heaven; and as such he claims *obedience*—obedience, more immediately and especially from those "over whom the Holy Ghost hath made him overseer." Well might one of the Reverend trio from whom this petulant repudiation of Episcopal authority proceeds—doubtless the very writer of it himself—exclaim from his pulpit not many Sundays ago, making the ears of many of his congregation all *Tyng*-le again with the sound, "*I hate Episcopacy!*" No doubt he hates it. This very article in his newspaper proclaims that he hates it. But, then, why has he anything to do with it? Surely, for his own integrity and consistency's sake, no less than for the Church's peace and prosperity, he has no business to pretend to be the servant of such a system.

"Hates any man the thing he would not kill?" And can that be regarded as anything short of a viper in the Church's bosom, which hates the very hand that has nurtured and sustained it?

One of the "wants of the Church," then, we humbly, yet seriously submit, is some prompt and effectual means of calling such recusants to account, and, if persiting in their recusance, to then expel them as "enemies in the camp." For as a rebel in the State has been well described as "a diseased part of the body politic, to which all the bad humours gather," may it not be also said of one who, as a minister especially, is disaffected to the Church? At any rate, there is close kindred and affinity between them; and in either case the remark will hold equally good, that "he is of great antiquity, perhaps before the creation, at least a Preadamite; for Lucifer was the first of his family, and from him he derives himself in an indirect line." It were indeed shocking to think that there could possibly be any the slightest application of such a simile in the case before us. We trust there could not. But we cannot resist the apprehension, with so much to arouse the suspicion.

What we need, at once for our confidence and our example, in such a quarter, are those signal acts of duty, which are altogether acts of faith—the duties, the sacred obligations, of truthful allegiance, and humble obedience. These things, they may depend upon it, are, after all, the most effectual. It is there, in their own course of submissive holy service, the people look first and above all for order, and their direction in that order. And true and forcible, for all time, is the saying of the immortal bard, that

> "——in the modesty of anxious duty,
> Men read far more than from the rattling tongue
> Of saucy and audacious eloquence."

* Benne

DUELLING.

The Christian feeling of our citizens has again, it seems, been outraged by a duel,—one of those fashionable expedients, as absurd as they are wicked, which the votaries of the world do not scruple to resort to for the settlement of their miserable squabbles. The puerility of this particular "affair of honour," not less than its asininity, might appear to render it too contemptible to be noticed. But however silly may have been the circumstances attending it, there is still the impious outrage. Whether they be men of mature age, or youths who have not attained to "years of discretion," the crime is the same; while its force as an example, in one direction at least, may not be less mischievous. The case in question was simply and ridiculously this,—Two young gentlemen have some words at their Club: one imputes to the other some frivolous irregularity, and then accuses him with having forfeited his membership. The other, immediately ascertaining that his accuser is mistaken, returns and charges him with falsehood; whereupon his adversary is provoked to throw a glove in his face, which at once is taken and accepted as a challenge to fight—that is, to seek each other's life under a thirst for revenge. There is never much difficulty, in such cases, in finding men, as foolish and as sinful as the combatants themselves, to aid and abet them in their sanguinary purpose. And so it was here. "Seconds" are soon found, proud, in all probability, of their *honourable* office, though it be in an affair of vengeance and of blood, for *their* participation in which they have not, like their principals, even the poor plea of passion to allege in excuse or extenuation. If "blessed are the peace-makers, for they shall be called the children of God," what is the plain and reasonable antithesis, but that cursed are they who not only do not make peace, or endeavour to do it, when called in on such occasions, but wantonly and coolly set about enabling their wrathful friends to shed each other's blood! And if he was not without offence to whom it was said, "When thou sawest a thief, thou consentedest unto him," can they be free from even blood-stained guilt who thus wickedly lend themselves to an act of murder? Yet so it was. The "seconds"—men, we understand, of maturer years than the hot-brained youths themselves, and without their provocation—to their inexpressible infamy, took the thing eagerly in hand, arranged the time and place of meeting, formally and unblushingly measured the ground, provided, primed, and loaded the pistols, placed their two fools in their proper positions, barbarously gave the word "fire"—reckless of the bloody, it might be deadly consequences; and fire, silly fellows, they did, to the effusion of each other's life-blood, to the laceration of each other's limbs, to the torture of each other's flesh, and, for anything that is yet positively known, it may be, to the actual sacrifice of the life of one of them. "Mr. Leavenworth," says the account, "was struck in the right thigh, which the bullet pierced, and, as a surgical examination afterwards proved, lodged in the bone of the left thigh, inflicting a very severe, though probably not a mortal wound. Mr. Breckenridge was shot through the calf of the right leg, the ball passing clean out, without seriously injuring any blood-vessel or important muscle. Leavenworth instantly fell, and Breckenridge, having ascertained that his adversary was not killed, at once left the field, regained the American shore, and took the first train to New York."

And this was "satisfaction!" This was an offended man's "reparation!" A bullet lodged in the bone of his thigh, and inflicting a severe, and only *probably* not a mortal wound! A tortured victim to a world's fashionable code—maimed, no doubt, for life—if even his life itself be not sacrificed to his "satisfaction!" Could there well be a more signal act of combined wickedness and folly than this?

It was the remark of Addison, that, death not being sufficient to deter men who affect to make it their glory to despise it, "if every one that fought a duel were to stand in the pillory, it would quickly lessen the number of these imaginary men of honour, and put an end to so absurd a practice." And so we verily believe. But then the "seconds" must be set in the pillory too. And we seriously put it to our energetic Mayor, whether he could not rightfully exercise the authority, as a summary punishment of these breakers of the people's peace, and outragers of God's law, to order the "seconds," at least, who have no shattered limbs to confine, or wounded calves to detain them, at once to the pillory somewhere within the precincts of his magisterial dominion, say on the summit of the City Hall steps.

We live, it is boasted, in a Christian country. Our city is overrun with evangelical teachers—its public places abound with visible signs of Gospel ministries. And yet does a blasphemous, murderous outrage like this—that very kind of outrage for the capital punishment of which religion itself is vouched—appear to excite comparatively little concern, and scarcely a particle of horror. Why, the very Heathen were more virtuous and humane in this respect than we seem to be. "I have never," says Mr. Sage, of *The Tattler*, "read of a duel among the ancient Romans, and yet their nobility used more liberty with their tongues than one may do now, without being challenged." To which Sir Mark shrewdly replies, "Perhaps the Romans were of opinion that ill-language and brutal manners reflected only on those who were guilty of them; and that a man's reputation was not at all cleared by cutting the person's throat who had reflected upon it: but the custom of those times had fixed the scandal in the action; whereas now it lies in the reproach." Might not, then, our *Christian* "men of honour" imitate these *Heathen*, with infinite credit and advantage to themselves and to all concerned?

Christian men, did we say? Why, yes—we suppose they would feel sufficiently insulted to challenge *us*, even, to mortal combat, did we deny them the designation! Yet a *Christian*, we cannot but think, should be a disciple of *Christ*. And Christ hath solemnly declared, "Whosoever doth not bear his cross, and come after Me, cannot be My disciple." But there was no bearing the cross here! No "despising the shame" would have been endured for a moment! Again—"If ye love Me," said Christ, "keep My commandments." And is it not one of His chiefest commandments, that we are to love even our enemies, to bless them that curse us, and do good to them that despitefully use us and persecute us? What He says about a man's being "angry with his brother without a cause"—nay, what He pronounces of him who shall even say, "Thou fool"—that he should be not only "in danger of the judgment," but "in danger of hell-fire:" certainly such a thing as duelling involves some most awful considerations—a thing of so much implacable wrath and deadly vengeance as converts men—even so-called *Christian* men—and *gentlemen*, forsooth, too, into something very like demons.

If, then, the absurdity of such a practice, which may inflict the punishment designed, as probably upon the person offended, as on the person offending; while it atones not for the past fault, except by a deed of murder, nor prevents, or that but partially, its repetitions in future,—if the conviction of its being a practical absurdity like this cannot prevail to prevent its perpetration, surely its heinous criminality ought so to brand it as to make it too infamous for even "men of honour" to resort to it. No "code of honour" can for a moment weaken, let alone destroy the force of the divine law. Life deliberately taken away, or sought to be taken away, except by public authority, is *Murder*. In any social system, the value and security of life would make this rule necessary: for any other would admit all the mischiefs of blood-shedding by private hands. And, moreover, if divine laws were, as would be the case in a contrary course, to be abrogated by human laws, all morality founded on the divine will would soon be utterly at an end, and one moral obligation after another be annulled by fashion. No—duelling is, to all intents and purposes, *Murder;* and this is not only the direst outrage that can be committed against society, but so terrible an indignity against God Himself, that it is that crime so enormous as only to be expiated by the sacrifice of the offender's life itself. The warning of the Holy Evangelist is indeed an awful one—"Whosoever hateth his brother is a murderer; *and ye know that no murderer hath eternal life abiding in him.*" And hence the truth and the reasonableness of that dreadful denunciation of him who goes to his account through a participation in such a deed of death.

> "Beyond the infinite and boundless reach
> Of mercy, art thou damned."

THE PRINCIPLE OF OBEDIENCE IN EDUCATION.

The principle of obedience cannot be too strongly insisted on, whether it be regarded in a religious or a moral point of view, in any social system where order is to prevail. There can, in fact, be nothing that deserves the name of order without it; and there can be none that is complete without its due predominance. It lies at the root of the matter, in the training of youthful and the perfection of adult life. It begins at the beginning of our moral sensibility, as well as of our religious conscious-

ness. God has given us external laws, which, in one respect or another, must come into operation with our earliest perceptions, and must extend their influence and their obligation from the cradle to the grave. Our first duty is involved therein—obedience to God. Hence the primary instruction which the Church imparts to her children is, that they should keep God's holy will and commandments and walk in the same all the days of their life." Even the Heathen, in their indistinct, because not divinely-enlightened conceptions, had a strong, though it might be an indefinite idea of such a principle. And doubtless it was what Plato meant, when he taught that the perfection of man consisted in conforming to certain rules laid down for him by his Creator; as it was what the Stoics meant, when they insisted that man, to be free, must adapt himself to the laws of nature, and make his thoughts, feelings, and actions conformable to the will of Providence. All philosophers, whether heathen or Christian, tell us that *truth* must be our object—that we must learn to acquire right notions of things, and to have right rules of action; all which clearly implies that there is some authority we must submit to, some standard we must conform to, something we must obey. In the physical as in the moral world, in these respects, it is just the same. There is an ancient apothegm, that "Truth, by whomsoever spoken, comes from God; it is, in short, a divine essence." It is the centre, the sun of our whole system. And in proportion as we obey it, is there harmony, and therefore happiness. "Truth," it has been well observed, "is a great stronghold, bound and fortified by God and nature, to which men's natural understanding is for ever laying siege—their rebellious dispositions impelling them to its resistance." That is to say, in their disobedience there is ever an impulse to resist that which claims to exert an influence and an authority over them. Yet are these assaults defied, and their victim is the assailant himself: for truth will never fail to keep its station, let men assail it as they may. "Thy Word is Truth," said Christ, when He prayed to His Father: "sanctify them through Thy truth"—them to whom He had given that word. And that word must be obeyed. It is that which the conscience itself must obey, and in all things be influenced by. Our hopes, our benevolence, all our feelings and affections must yield to it. It is that, into obedience to which every thought and principle must be brought. For it is that which not only in the beginning was *with* God, but *was* God,—Him

> "Who guides below, and rules above,
> The great Disposer and the mighty King,
> Than whom none greater, next Him none,
> That can be, is, or was."

And that Word, having been "made flesh and dwelt among us," at length, "being made perfect, became the author of eternal salvation *unto all them that obey Him.*"

The principle of obedience was at the beginning a prominent principle of our nature,—until an antagonist overcame it, when in evil hour "man's first disobedience, and the fruit of the forbidden tree," wrought such sad deformation, moral and physical, in humanity. And it is that antagonist we have still to wrestle with in the development of the faculties, in the cultivation of the mind—in all, in short, which constitutes a process of education. There are many agents at work which need direction and control. There is perception, conception, intuition, instinct. God, the divine Creator of all these, is at hand, with His Spirit to guide us in the process "into all truth." There is a conscience in operation whose authority is that of God, and whose special office it is to admonish, chastise, rebuke, restrain, condemn. And, as respects all these things, there is a principle of *obedience* from which there is no escape, if we would walk in the path of duty, which is the path of happiness. The Being, in short, who planned it all is God Himself; and He has willed that his creatures shall act as His warnings, therein conveyed, unerringly point out; and has proclaimed that He will punish if they do what He condemns. "*Obey*, and ye shall live—*disobey*, and ye shall die." So runs His immutable decree: so has it been from the creation of the world, and so will it continue to be until the end of all things. "Now, therefore, if ye will *obey* My voice, and keep My covenants, ye shall live."—"Behold, I set before you this day a blessing and a curse: a blessing if ye *obey* the commandments of the Lord your God, and a curse if ye will *not obey* the commandments of the Lord your God." And hence the prominency which is given to this principle in the Catechism of our Church, when it teaches that one of the two chiefest things which we learn from these commandments is our duty toward God, which, in one word, is our obedience to His Holy will. And so of faith. It is the gift of God. But we can only receive it on that one condition of *obedience*, which is, in fact, the eye of faith.

But there is also, by the same rule, a relation established between ourselves and our fellow creatures. That duty to God, indeed, reconciles with its own obligations the exercise of our conscience in the various duties to society—duties which all involve the selfsame principle of *obedience*. And the precepts of the Gospel are to the same effect. First, as to the domestic relations: "Children, *obey* your parents in the Lord;" "Servants, be *obedient* to them that are your masters, as unto Christ." "Wives, *submit* yourselves unto your own husbands, as unto the Lord." Next, as to the social relations: in the first place, we are to "*submit* ourselves to every ordinance of man for the Lord's sake;" then we are to "*submit* ourselves one to another, in the fear of God;" and St. Paul enjoins on Titus, that he "put them in mind to be *subject* to principalities and powers, to *obey* magistrates, and to be ready to every good work." Nay, the necessity of this principle is made manifest in the single fact of its being indispensable, in the Christian covenant, to "turn the hearts of the *disobedient* to the *wisdom* of the just." And when we go on to consider more closely what is the second of those two things which we learn from God's commandments, viz., our duty towards our neighbour, *obedience* is so powerful an ingredient therein, that it is quite impossible to overrate its importance, or to weaken its necessity,—for it distinctly enjoins all the obligations we are taught by the Church,—as "to *love, honour*, and *succour* father and mother; to *honour* and *obey* the civil authority; to *submit* ourselves to all our governors, teachers, spiritual pastors and masters; and to order ourselves *lowly* and *reverently* to all our betters."

There can be no education, then, it is plain, that deserves the name, from which this principle is excluded. For education must be based on a science of morals, and at the foundation of such a science, it is evident, the principle lies. It is the human soul with which it has to do; and that is a living thing, full of consciousness, active with intuition, quick with perception, struggling with conception. This is what we have to educate. Ay, and still more than this,—there is the heart to discipline, as well as the mind to regulate: the one, that from which all evil springs—the other, an unweeded garden that grows to seed, full of things rank and gross in nature. There must, therefore, be much to subdue, and there can be no *subjection* where there is no *obedience*, which, indeed, can never be implanted without submission. As the soil, however rich it may be, cannot be productive without culture, so the mind, without cultivation, can never produce good fruit; while in the heart there is that which must be purified and sanctified, if its affections are to be brought into harmony with what is noble and good. All this forcibly implies the necessity of a process of subjugation, in which obedience must evidently be the first implanted principle.

It is a comprehensive, it is an absorbing principle, this of obedience in education, if education is to be rightly understood, and thoroughly accomplished. And it is one that must pervade its system completely, and be perpetuated among its results entirely. All our moral, all our social, all our political relations and duties are held together by it. Properly estimated, all these are reducible into one relation and one duty—that of fulfilling the will of God. He it is who is above all, and through all, and in us all—"in Him we live, and move, and have our being." And His commands we are to obey, from which proceed that great and twofold obligation—conscience towards God, and conscience towards our neighbour. Without obedience, neither one duty nor the other can ever be performed; and since that could never be worthy the name of education which overlooked such an obligation, it is evident that the principle must run through it from beginning to end. There can be no order in anything without it—political or social, moral or religious—because there could be no gradation, subordination, or degree. And well has it been asked,

> "How could communities,
> Degrees in schools, and brotherhoods in cities,
> Peaceful commerce from dividable shores,
> Prerogatives of age, crowns, sceptres, laurels,
> But *by degree* stand in authentic place?"

THOUGHTS ON CURRENT EVENTS.

We have more than once intimated our opinion, that the existing British administration is hostile to the Church. Lord Palmerston has, however, on one or two recent occasions, shown a disposition to be at least neutral, so far as the questions brought before him affect the Church merely in its character of an establishment. An instance of this is the faint opposition which he offered to the bill of Sir William Clay, for the abolition of Church rates, after having, on the motion to bring in such a bill, lent it a support nearly as faint.

The question is, to use a new diplomatic phrase, one of those complications to which it is difficult to find a solution. Like the limitation of the Russian power on the Black Sea, and some complications on this side of the water, there are opposite interests and views to be considered, and as none of the parties concerned are inclined to submit their interests or views to the principles of abstract justice, it is almost impossible to find a point of agreement.

The principle of Church rates is, that the maintenance of the fabrics of churches, and certain other expenses connected with religious worship, shall be met by an assessment upon the real estate of the country. Their advocates maintain that all the lands in the country have been purchased and inherited for ages subject to this charge, and that all the capital which has been invested in buildings or other improvements, has been invested with a full knowledge of the charge. This is true; and were the charge a fixed one, the argument would be difficult to answer. But it is a fluctuating charge, to be settled from time to time by those who are to pay it. This seems to neutralize the force of the argument very much, especially as it is now ascertained that, practically, the persons who are to pay can refuse to levy the impost.

So long as the theory of the old English Constitution, that the Church and the State are one society under two aspects, was an approximation to the practical truth, the principle of Church rates worked. But there is now another element to be taken into the calculation. Dissent disturbs its whole system. The fabrics of the churches and the expenses of the religious worship of the establishment are maintained out of the Church rates; but the levying of the rate and its administration are committted to those who are to pay the rate, which includes many persons indifferent or hostile to the establishment. These persons have thus a voice in the whole temporal affairs of the Church. That constitutes a grievance on her part. On the other side, the grievance is, that men are obliged to pay for what they do not want. The law is such as to give them the means of redressing their own grievance where they are strong enough. But in many places they are not strong enough, and there the grievance remains. The Church grievance remains everywhere. Moreover, the Church has another grievance in the constant struggle in which she is obliged to engage, and in the obloquy to which she is thereby exposed.

Sir William Clay, himself a dissenter, proposes to relieve the dissenters from their grievance, by abolishing Church rates. He further proposes to support the fabrics of the churches and the expenses of the public worship of the establishment by a rate, not on the real property of the parish, but on the seats in the church. To this there is one great objection, that it does not make or profess to make provision for public worship and instruction for those who are unable to pay the rate. The framer of the bill saw this objection, and rather evaded than met it, by a provision, that one-third of the area of the church should be devoted to pew-rents. We call this an evasion because it gives two-thirds of the area of the church to the paying minority, and only one-third to the non-paying majority. The inadequacy of such a provision is manifest. There is, besides, another objection to this project, that it leaves the grievance of the Church entirely unredressed, by leaving the administration of the new fund in the hands of the old vestry, dissenters and all, who may and will still choose dissenters, and even Jews, for churchwardens. While they contributed to the fund, they had some pretence to administrate; but if the expenses are to be paid out of pew-rates, the fund ought to be administered by churchwardens elected by those rated, just for the same reason that at present it is administered by churchwardens elected by those who pay the present rates.

The scheme proposed a few years ago by Dr. Phillimore was a combination of the voluntary with the compulsory principle. By it every man who declared himself a dissenter was to be exempt from Church rates, but every man who declined doing so was to pay according to his means. This was not acceptable to the dissenters, because it took from them their power, for they could have no right to interfere in Church affairs; so they pretended to regard it as an insult, that they were required to declare themselves what they profess to be very proud of being. It was not acceptable to one class of Churchmen, because it trenched on their notoriously false theory, that every Englishman is a Churchman; nor to another, because it tended to raise Church rates upon those who paid them; nor to a third, because they said it would operate as a bounty in favour of dissent: so it fell through. Yet it seemed to us to be the only just and rational solution of the complication.

The Archbishop of Canterbury has tried his hand at a bill, which it seems, being considered as a money bill, cannot be entertained by the House of Lords. It may, perhaps, be introduced in the other, after Sir William Clay's bill shall have been disposed of. That bill has passed to a second reading by a respectable majority; but it is quite possible that it may be still lost in the Commons, and probable that it may be so in the Lords.

The Archbishop's bill leaves the law as it stands in every parish in which the existing vestries are willing to continue Church rates. But as soon as it is ascertained by a similar complicated process that any parish is unwilling to provide for the expenditures heretofore met by the Church rates in the ancient mode, the parish is to be placed under the new law. The vestry is thereafter to be composed of the Clergy of the parish, the communicants, those who have charged their estates with a fixed Church rate, and those who shall bind themselves to pay Church rates for two years. One of the churchwardens is to be named by the incumbent, the other by the vestry constituted as above. Church rates are to be levied only on Church people, that is, we suppose, on members of the vestry. It aims at the same result with the bill of Dr. Phillimore, but attains it by a more circuitous route. It seems to us too complicated, besides that the fixed Church rate which is provided for, may become disproportioned to that paid by other persons in the parish, and that the property subject to it may pass into the hands of dissenters, who would thus again be introduced into the vestry. A solution of this difficulty is one of the most pressing wants of our Mother Church, and cannot be much longer deferred. H. D. E.

Baltimore, June 9, 1855.

NOTES AND COMMENTS.

"Unseasoned Liturgies."—Some recent remarks of ours on the use of Liturgies in Public Worship, have undergone, it seems, the ordeal of the *Star Chamber*—though in a very *Independent* sort of way, and not without some smack of that irreverence which the writer, we understand, finds so irrepressible even in the pulpit—nay, even in public prayer! We attach importance to the Liturgy of our Church on account of its antiquity, and surely not without reason, seeing that it has thereby secured the sanction of such vast congregations of saints, through so long a succession of ages, and that it has brought with it godly wisdom—may we not also say ghostly counsel?—from "the glorious company of the Apostles," perhaps from "the goodly fellowship of the Prophets," and certainly from "the noble army of Martyrs;" while it has, at one time or another, had the warranty of "the Holy Church throughout all the world." Surely this were a "seasoning," to quote the profane expression of the Star-writer, which is not to be despised. But if, on the other hand, it be thought absurd or insignificant, will not a similar objection hold good as respects the Bible itself; for is not the antiquity of Holy Scripture one important element in the evidence of its truth? "It would seem," flippantly observes our Sectarian caviller, "that age is required by a Liturgy. It must be seasoned; it is good for nothing when green. It will not hold devotion any more than an ill-made bucket will hold water. It brings up nothing from the deep wells of feeling." But it would *not* seem anything of the kind—it is only the perverse profanity of the irreverent carper's own mind which suggests it. At the same time, it cannot be denied, that a Liturgy which is "seasoned"—whose orthodoxy has had the sanction of so many ancient Fathers of the Church, whose devotional value has stood the test of so many centuries, whose character has been hallowed by so many associations—has advantages which none of modern times could ever lay claim to,—to say nothing of the very necessity for a new one implying something schismatic, not to say heretical, in the community that requires it. And this consideration, we believe, has no little to do with that the mention of which seems to have disturbed him so much. "We hope," he mortifiedly says, "the accessions from our churches are of a good quality, and sufficient in quantity to make up for the leakage going on from the Episcopal Church into the Roman Catholic Church." *We* would fain hope that they "make up for the leakage going on" from such sects as his to the ranks of Socinianism, indifferentism, and infidelity; though we fear that where one drop leaks out from us to the Church of Rome, many gallons are being drained off from such *isms* to that of Belial. One other remark and we have done. He twits us for complaining of the want of earnestness and reverence of too many in our own community, exclaiming, "Why it was to cure these, and to give the whole congregation something to do, that Liturgical services were recommended to us!" Not so, *only*: in part, no doubt it would be. But what has that to do with the real merits of the question? Religion itself was given to make us holy; but because it does not make us all so, are we to discard it altogether? There is such a thing—and the Sects are becoming aware of it—as a "more excellent way;" and it is not the less excellent, assuredly, because some who have it, abuse it.

"The Concentrated Energies of the Church."—Such are what the *Presbyterian* has just found out to be the only means of accomplishing that great, that divine work, "the evangelizing of a revolted world;" and yet is it the organ and advocate of a Sect which does what it can, not to *concentrate*, but to *dissipate* those energies! "There is," it says, "a great work to be performed in evangelizing a revolted world. How is it to be accomplished? By isolated and independent efforts of individual Christians; by irresponsible associations; or by the concentrated energies of the Church? The first method has proved inadequate; the second, eminently dangerous; and the third, as we think, has justified, in its operations, the wisdom of those who have given it their sanction." Now, only upon the hypothesis that the Presbyterian "denomination" constitutes *the* Church, can this dilemma be escaped from,—and let us not forget, that it can make no pretensions to such a *status*, having neither Succession nor Sacraments, as instituted by Christ, and perpetuated through his Apostles,—yet only upon such an assumption could it be, that Presbyterianism itself was not a living instance of weakening and wasting those energies of the Church, the concentration of which it declares—and declares truly—is essential to the thorough evangelization of the world! It is the *Presbyterian's* own position, let it be denied as it may. We ourselves verily believe, that *it is* by "the concentrated energies of the Church" that the great work is to be performed of evangelizing a revolted world. But with what consistency they can say so who, as sectarians and schismatics, are in a state of antagonism to that which upon any true Apostolical principle can be called *the* Church—or as that which in any sense they, as being schismatical, can be justly regarded to be *in union* with—we cannot for the life of us imagine. No—it is schism, we may depend upon it, which more than anything else impairs the energies of the Church; and if without the concentration of her energies the great work of evangelization cannot successfully be carried on, what an awful responsibility do not the schismatical Sects incur as hinderers of such a work!

Mormon Delusion.—A Presbyterian journal thus designates that most horrible of all the *isms* of these free-thinking times, in relating the arrival here of some thousand odd emigrants of that "denomination" from Europe for the Mormon Settlements at the Salt Lake. "The poor dupes," it truly says, "if they are not lost to all sense of virtue, will soon find that they have entered a community but little above the cities of Sodom in point of morality. Men have a strange preference of error for truth. It is easier to believe a lie, however contrary to reason, than to embrace the humbling, but glorious doctrines of the Gospel." All this is very good in itself. But when schismatics take upon them to rebuke brother schismatics for *their* "errors," however lower and more degenerate such errors may be, it always seems to us something very like Satan reproving sin. Not that we would for a moment assign any, the slightest affinity between the religion of the Presbyterians and that of Mormons: only this fact is irresistible—that when men once cut loose from Catholic truth, there is no knowing whither they may drift; and although in the one case there is a present adherence to many of the great doctrines of Christianity, in the other there is just that departure from them into which men of certain minds are liable to lapse, when the principle is once admitted and acted upon, that we are at liberty to judge in such matters for ourselves, by our own inflated intellect, or our own self-conceit,—that, even with the Bible in our hands, we are at liberty to exercise our own private judgment, or to follow that of any favourite master, instead of adhering to the teaching of the Catholic Church. The chances of error are, and ever have been, many and great—either in one direction or another—when men persist in walking "by the sight of their own eyes," and "trusting to their own understanding;" and the depths of error, we know, are unfathomable. Mormonism is probably one of its "lowest depths"—yet who can tell that there may not be even a "lower still." The present distracted and disunited state of the Christian world is to be directly attributed to the prevalence of that very principle to which Mormonism, as does every other *ism*, primarily owes its existence. "While the names of heresy and schism," says an eminent Divine, "are cast into the shade, the reality of both has afflicted the Church with evils too obstinate and inveterate to be easily removed. Schism is now accounted no crime, but next of kin to a virtue; and the formation of a new religious sect, falsely called a *Church*, is a thing of every-day occurrence, though branded with criminality by the highest inspired authority."* In this respect, then, if there can be any distinctions at all between Mormonism and any other *ism*, it can only be one of degree, or rather, perhaps, of detail. It being alike schism, in every case, it is alike sinful, as such, in every instance. Presbyterianism may be high, and dry, and doughty, at the top of the decline, while Mormonism is low, and swampy, and stinking, at the bottom; but the principle of the declension is the same in both cases—and it is in both schism. We may depend upon it, that had there been no schism, there would have been no Mormonism. Schismatics, be their denomination never so *respectable*, little think how much they have to answer for in issues such as these.

The Five Points House of Industry.

The Five Points House of Industry has long taken its place amidst the most beneficent of charities that the present age has witnessed, and as one eminently calculated by its organization to seek and save those who might have been judged to have been placed beyond those remedial influences which Christian benevolence had thought fit to adopt. The first Annual Report, which has just come into our hands, affords abundant evidence of the efficiency of this Institution; and is more particularly interesting, when we consider the great information offered by previous periodical sketches of the House of Industry itself, by its narrating the results of the incorporation with the Institution of the Westchester Farm, the work of which, at a great sacrifice of labour and of time, has been carried on under the personal superintendence of Mr. and Mrs. Pease. The farm account, up to the present time, appears to have nearly reached \$6,000. Of the purchase-money, about \$9,000 still remain unpaid; and, as the improvements and payments on the farm amount to about \$9,000, the property in the country may be represented as worth about \$18,000, one half of which is paid for, and the other half provided for by the subscriptions referred to. As it is impossible, until a better plan of connection between the two Institutions shall be devised, for Mr. Pease to absent himself from the operations in the city, without serious detriment to the Institution, it is recommended that this property should for one year be rented, or farmed on shares; and at the close of the fiscal year, a plan may be devised for managing the farm in the country in connection with the establishment in the city, with advantage to the Institution. We are further informed:

> In the month of November, the indebtedness of the Institution was found to exceed the amount in the hands of the Treasurer by nearly \$5,000; and the Board were obliged to take active measures to prevent a serious failure in the work committed to their care. They immediately concentrated the whole of the Institution at the Five Points, recalled Mr. Pease from the country, accepted the resignation, which Mr. Pearcey, on account of the embarrassments of the Institution, had tendered, and curtailed in every possible way the expenses of the establishment. An urgent appeal for assistance was made to the public by the officers and friends of the Institution, and was not made in vain. The full tide of public sympathy, which had so long aided our efforts, was felt to be still at the flood, and contributions came in so rapidly and generously that, as will be seen by the Treasurer's statement, the Institution has \$3,209.89 standing to its credit, the heavy debt of last autumn being all paid, and all claims against it fully discharged.
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> With the increase of means, and the large accession of funds, the Trustees have felt a corresponding responsibility. The general prostration of business, and the alarming destitution among the mechanical classes, was of course felt most severely by the squalid population by which the Institution is surrounded. Thousands have in this House obtained the necessary means of support, and relief has to a considerable extent been afforded to the out-door poor. In the months of November, December, January, and February, we have given to those out of the Institution 39,267 meals, and distributed 1,014 pairs of shoes, made by the inmates, besides supplying the worthy poor in the vicinity with bread and groceries to the value of \$572.82. In the months of January and February, the whole number of meals furnished to the inmates of the Institution, and to those not connected with it, including the children attending the school, was 72,963.
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> The high price of the commonest articles of food has caused a very large increase of expense in supporting the Institution, and it has been the aim of the Trustees to introduce the cheapest articles of wholesome diet into the establishment, and to encourage the use of them among the dependent out-door poor.
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> The same arrangements exist as from the first organization of the Institution, for the education of the children in the schools. The Church of the Ascension in this city defrays all the direct educational expenses; while the House of Industry furnishes each pupil with at least one meal daily.

A truly humane and Christian movement, such as this, which is productive of daily good, and which exceeds even this measure of praise by the prevention of crime and misery, by pointing out the true path by which the spirit is saved from temptation, and a foundation laid for Christian virtues and graces, can never fail of right support, if its aims, tendency, and working, be fairly set forth, and its affairs judiciously administered, which, whilst under the direction of one animated by so benevolent a spirit as that of Mr. Pease appears to be, cannot fail of being so.

An Indecent Outrage.—The city of New York, says *The Herald*, has been disgraced during the past week by a most beastly exhibition called a baby-show, and gotten up by the notorious Barnum. We might laugh at some of his other feats—we might consider the mermaid a good joke, the woolly horse a small and comparatively harmless swindle, the canonization of Jenny Lind as a piece of absurdity, but in this case he has inflicted a lasting stain upon the fair fame of the city—affixed a lasting stigma upon the names of many innocent children, deluded their confiding mothers, and placed before the public an exhibition the details of which are too disgusting for publication. We have given our readers some of the facts connected with this affair; but it is impossible to describe the loathing, the feeling of utter disgust which is the controlling feeling in the mind of every decent visitor to this exhibition. People go, we presume, for the same reason that they pay high prices for good places to see a notorious criminal executed. In the one case it is a morbid appetite for the horrible—in the other, it is an intense craving for what is indecent and disgusting. We pity the respectable matrons—if any such there be—who have from avaricious or other motives allowed their infants to be examined, handled, or tossed about by half the thieves, prostitutes, and pickpockets about town. They will one day hang their heads for shame at the disgrace they have brought upon their children, upon whom the sins of the parents will be visited tenfold. The case stands thus: In the hope of gaining ten or fifteen dollars, you, Mrs. B., have shown up your child—the holiest of the secret mysteries of nature have been laid open to a gaping crowd—the health of your offspring has been endangered—your own character, in the eyes of all good men and women, hopelessly ruined—and all this has resulted in nothing but evil to you, while it has put many dollars into the pockets of a man who——— * * * * * If the fathers or mothers or guardians of the unhappy children who now form the *materiel* of this disgusting exhibition have any sense of decency left, they will remove their children at once. Their lives are in danger. It is monstrous that such outrages on the proprieties of life are allowed in a city which is supposed to be inhabited by civilized, Christianized men and women. Such a thing as this baby-show would not be tolerated in Timbuctoo; but it is supported in the refined metropolis of the progressive Western world.

The Late Dr. Kitto.—We understand that the life of the late Dr. Kitto is in preparation, by Mr. Ryland of Northampton, his intimate friend, solely for the benefit of the large family of that eminent Biblical scholar. It will contain Dr. Kitto's journal, kept during his travels in Persia and other Eastern lands, and full particulars of a life which had in it much of romance.

* Dr. Hook

The Fate of Turkey.—It did not need the *North American Review* to discover or announce, that "whoever may get safely out of this Eastern question, Turkey will not." The preservation of the political integrity of Turkey has been the *sine qua non* with Western statesmen; but looking to the varying populations of Turkey, their need of religious advance, and to the fact, that in Turkey religious, civil and military absolutism are bound up, to make such a rule as that propounded and sought to be realized by Abdul-Medjid is chimerical. We use his own language. The scheme was this:—"To make the political, civil, and religious conditions so equal between Mussulmen and Christians of every denomination throughout the empire, that they no longer would be under the laws of the Sultan but one and the same people under different races and religions. In a word, to nationalize all the fragments of nations that cover the soil of Turkey by so much impartiality, amenity, equality and toleration, that each of these populations should find its honour, its conscience, its security, interested in concurring towards the maintenance of the empire in a species of monarchial confederation under the auspices of the Sultan." The happy valley of Rasselas were alone fit for such a communion. Providence, in its developments, does not allow a nation or race to be stagnant. It is no longer mere brute force that comes into collision, but principles that shape character and depicture the destiny of individuals and of nations. Turkey may fall, but the cutting off the dead branch of Islamism, as formerly that of Judaism, may be the health of the world. The Moslem Empire has been perishing through its own corruption and decay. Its imbecility and degradation have sprung from causes not to be remedied. By its peculiar character, being vital so long only as it was aggressive, ceasing to conquer it has begun to decline. Civilization, while unaffecting the inherent barbarism of the Turks, has, in its refinements, but rendered them more sordid and effeminate.

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LITERATURE.

Peeps from a Belfry; or, The Parish Sketch Book. By the Rev. F. W. Shelton. New York: Scribner.

This is an amusing, and by no means uninstructive volume. Mr. Shelton is doubtless known to many of our readers, as the author of two or three other successful attempts to present his thoughts "in fairy fiction dressed;" and this one is calculated to increase his fame. It is, literally, a Parish Sketch Book. Where the author has got his peeps from, whether the belfry of his church, or the attic window of his parsonage, matters not. He has got them, he has conveyed them to his canvass with artistic skill; and they may be contemplated, we are persuaded, by young and old, with both pleasure and profit. Hints may be given—even lessons may be taught, by this means, which are often important in their bearings. We think that this is perceptible in these sketches; they are all full of meaning—they all tell of familiar things, and in a familiar way—and they tell of them intelligibly, and to a purpose. They all are, too, more or less parochial, and have all something to do with the Church, in some of her aspects, or some of her operations. As respects that divine institution, if they have not often a hidden meaning, they afford, at least, a forcible illustration of much that is of seasonable interest, and of practical usefulness. We have pitched upon one of the sketches, as at once a case in point, an illustrative example, and a specimen of the work. There has been a great deal said lately about the mischiefs of the pew system; and, for our part, we hope there will be a great deal more, until in every parish there shall have arisen a full determination to get rid of a system so obnoxious, and so detrimental. The piece we have selected for extract exhibits one of hundreds of cases in which it is practically and most deplorably the cause of heartburning and dissension—to say nothing of its being, in too many other instances, a positive hindrance to the work of the Church among the great body of the people. "Until the sittings in churches are made free," the author remarks—"an experiment," he admits, "which has been profitably tried in some quarters—it is desirable to have your own pew, though the rent of it may cost as much as that of a house." But the fact of the matter is, that it is far more *necessary* than it is *desirable*: that is to say, you can't very well help it, unless you can be content either to stand in the aisle, or stay away altogether; alternatives which are not very agreeable at any time. But the evil which the sketch we are about to copy more prominently brings out, is the waste of room, by which many are altogether excluded from the sanctuary. Let us not, however, any further anticipate, but give the case at once:—

THE SQUARE PEW.

Although St. Peter's Church was very small, (perhaps a hundred such might be piled up beneath the dome of St. Peter's at Rome, without encroaching much upon the space within,) its internal fixtures were massive, bulky, and unproportioned to its size. The area was subdivided into square and high-backed pews, with the exception of a small space in the rear appropriated to coloured people. An inconvenience arose from this, that the ground was monopolized by a few families, and if occasion should arise, seats could not be procured in a half empty church, for love nor money. New-comers, however, had been very scarce, until on a certain season when an epidemic raged in the cities, a large number of families came into the neighbourhood, and there was an unwonted demand for pews in St. Peter's. None could be obtained. Mr. Bullfinch, a rich man, who had taken a house for the summer, was attached to the church, and wished a place in which to seat his family. The sexton applied the key to the rusty lock, and let him into the antiquated building, but could give him no information. He walked up and down the aisles, but cushions and prayer books appeared to indicate that every spot was pre-occupied, and strangers must throw themselves on the hospitality of those already installed. It is an unpleasant expedient, however, after arriving early, to anticipate the rightful owner, or later, to disturb his devotions, to oust him from his accustomed seat, or if you have ventured to take it, perhaps to be requested to retire. The latter circumstance could never occur at St. Peter's, but it is by no means unusual now-a-days in city churches. You may have seen the proud pew-holder enter the costly and luxurious temple where the light subdued shines down through Gothic windows on a fashionable crowd, with head erect stalk through the aisle, not with the air of one who goes to worship God, when lo! arrived at his own door, he halts and knits his brows, and frowns with positive disgust. A stranger kneels, and scarce has the Lord's Prayer has time to say *Amen*, when he is coolly beckoned out, told in a hurried whisper that he has made some mistake, and goes away half insulted, without chart or compass, and through the crowd of worshippers, many of whom look askew from their prayer books on the stray sheep, he gets out of the enclosure, and draws a long breath in the free and open air of the portico.

Until the sittings in churches are made free, an experiment which has been profitably tried in some quarters, it is desirable to have your own pew, though the rent of it may cost as much as that of a house. Mr. Bullfinch tried to procure a pew for himself and family at St. Peter's, otherwise he would have to worship God with the Methodists. "God forbid!" said the old sexton, who was truly sorry that a new family should be driven from the church, "but if you will call on good Mr. Wimbles, the Rector, who lives in the old house by the big willows, he without doubt will tell you where you may be comfortably seated. Here is old square pew. We are not half full, Sir, not half full, and have not been this forty years. When I was a young man the aisles were crowded, but times are not the same. They have built new churches, the old folks are many of them dead, the young people go West. Those who remain are not very attentive to public worship. I am afraid they like the tavern better."

Mr. Bullfinch took the sexton's direction, and in a few minutes arrived at the Rectory. The first person whom he met was Mrs. Wimbles, broom in hand, who asked him to walk in, and going to the foot of the stairs, she called in a feeble voice, "Mr. Wimbles, Mr. Wimbles, please to come down," and immediately retired.

The Rector was on his knees, fumbling among some old papers for the latter part of a sermon on the "Shortness of Life," which he was positively certain that he could lay his hands on, if he could find it. He was just getting on the track of it, and found some leaves "dove-tailed" into a funeral discourse. The good man in answer to the summons came hobbling down the ladder from his attic study, with his green eye-shade over his brow, and his spectacles over his eye-shade. He talked very volubly with the stranger on a variety of topics, called to mind and told anecdotes of many persons now in their graves, found that the track of his acquaintance ran very much athwart that of Mr. Bullfinch's, but could give no precise information such as the stranger wanted. He would see to it that he was comfortably provided for—he was very happy to receive that he had come to reside in the parish. Bullfinch went away, and Mr. Wimbles sat down to an exceedingly economical dinner, and thought no more of the matter.

On Sunday, however, when Mr. Bullfinch again pressed it under peril of going over to the Methodists, an informal meeting was held after service, when it appeared that every pew had an owner; yet to lose this family from sheer necessity, as there was vacant space enough to accommodate a hundred Bullfinches, struck the Vestry, or at least those of them who were present, as quite unpardonable. The thought dimly gleamed upon their minds that the presence of the new-comers might give a start to the parish which had so long remained *in statu quo*. What was to be done? Would Mr. Bullfinch consent to sit in the gallery? He would not do it. Had he not long sat under the ministration of a very eloquent preacher in St. Titus', where he had purchased a pew near the chancel end, and furnished it with soft cushions and costly prayer books? Could he be asked to take his seat with "*the blacks*" in the worship of God?—The thought was too preposterous to be entertained for a moment. Was there any family who would voluntarily relinquish their places for a season for the good of the church? To find out would take a long time, and it would be necessary to canvass the parish. As for those persons, they were no longer seen at St. Peter's. In the mean time the doors of the Methodist meeting-house stood agape, and although the throng was very great, they always welcomed strangers. "Sir," said they, "there is no room for Mr. Bullfinch, they would "make room," such were the words which several of the brethren had been heard to utter. At last, an expedient was resolved upon, and a vestryman consented to take upon himself the responsibility of the change. They would divide one of the square pews in the middle of the church into two pews. There was a decrepit old lady who lived in a house hard by with her invalid daughter, who was there also sometimes with her faithful nurse. Maria had been bedridden for many years, and her mother was a widow. Aunt Polly (such was the affectionate title by which she was known among the country-people) might have been seen any Sunday at her window industriously knitting. She had been a constant attendant at St. Peter's during the whole course of Mr. Wimbles' ministrations, and her recollection extended many years beyond that in the times of preceding rectors, whose good qualities and attentions she could call to mind, when questioned thereon, in a very lively narrative. For her, poor heart she was set upon it;—you might engage her in all manner of conversation you pleased, till she would recur to the church, whenever the subject was changed. She loved the church, she loved to talk about the church, and nothing else—the church, the church. Yet the spirit which animated her was not the spirit of those who with a blind bigotry cry out at the doors, "The temple of the Lord." Her life was altogether devout and religious. The reading of the Bible, and a few good books containing some of the pith and marrow of old divinity, which however well thumbed and often perused, retained their freshness and interest for her, and was industriously employed for her support,

the worship of the sanctuary afforded her the greatest comfort, and was looked forward to during the whole week. She always came half an hour before service, found the lessons for the day, and during the sermon never once took her eyes off Mr. Wimbles, no matter how prolix he might be.

Aunt Polly had also, however, in her composition, as was natural, a little spice of worldly pride. Poor and humble as she was, it revealed itself, in an unobtrusive way, and peeped out occasionally from the midst of many Christian qualities. Her grandfather was one of the first wardens of the church, while her great-grandfather was an English soldier who had spilt his blood while the colony was yet young. In her little sanded parlour his portrait hung upon the wall over the mantel-piece, an oil painting, the only ornament in her house, with the exception of a little shell-work, some needle-work, and a few prints. Her family had not always dwelt in the low vale of poverty; she had a little of the sentiment which trickles along from age to age with a few drops of what is called good blood.

For the first time it was deemed unreasonable that one who came alone should take up so much room, when a single seat would suffice her under the circumstances; she who had hitherto been welcome was considered an intruder, and in consulting where to make the change in the pew, the lot fell upon the property of Aunt Polly. No intimation was given by the vestryman, but a carpenter was sent for, and after the shavings had been swept away, and some paint put on, the place indeed looked like a new patch upon an old garment. When the contractor went to inspect the work after its completion, a feeling of compunction might well have touched his heart, if it had been capable of any. The deed of which he had been guilty by its very nature fell under that class of robberies symbolized by the poor man's one little ewe lamb. Why of all others should the humble tenant be disturbed in her well-loved possession, when she had a prescriptive right by long tenure and by unfailing attendance? Judge A., Squire B., and Colonel C., occupied their places but a small part of the year. They were out of the County on business, they were absent at the Courts, they were seeking their health at watering places. At long intervals they would come on a sunshiny morning, but never when the weather promised to be foul. Books and cushions a-plenty were in their pews, but the owners kept aloof from them. An intrusion in their church domain would be like a mere poaching upon vacancy, yet their sacred square property was inviolably preserved, nor was the idea for a moment entertained of even brushing away the dust which rested upon their gilded Bibles. There was something even sacred in the defenceless right of Aunt Polly, for it was guarded by the feebleness of old age, and it resisted encroachment by the pathetic appeals of Christian mercy. He who tramples down barriers of this kind will gain nothing, for the Church at least.

The Sunday dawned calm and beautiful, the bells rang, and the church-going people flocked in. The doors of the hospitable Methodist meeting-house invited the wayfarers, and the usual thin congregation was straggling toward St. Peter's. The old lady had been up bright and early, reading her prayer-book in advance, and carefully marking down the places, a process which she always repeated after reaching church. Her 'kerchief, her snuff-box, and her tidy bonnet, lay on a table, but she was a little behind-hand on the present occasion, and the bell had ceased to toll. Maria had been very nervous and peevish, and almost refused to be left alone, but being consoled by the amusement of a volume of Fox's Book of Martyrs, filled with pictures of blazing stakes and the sufferings of holy men, she at last kindly gave permission to her aged parent to go to church. Mr. Wimbles was already reading the Confession in that peculiar and characteristic drawl, or rather whine, which he had adopted for the last thirty years as the best mode for the confession of sins, marring the beautiful composition at the end of every sentence with an inflection or cadence not capable of being expressed in musical notes. Aunt Polly entered as if her feet were shod in mouse-skin slippers, hugging her large prayer-book in her left arm, and with her hand feeling her way along the pews like a blind person, till she mechanically paused at her own place, and began to search for the latch. Baffled in the attempt, she advanced a little farther, then retreated, then advanced again, stopped, adjusted her spectacles on her nose, moved her head with a paralytic shake from side to side, stared fixedly, and began to grope again. At last coming to a stand-still at the identical spot where she had been accustomed to enter, a strange sight met her eyes, for her pew was dwindled to one half its size, and instead of being empty as usual, marvellous to relate, full of Bullfinches. Unable to understand the mystical change, she at last found her way into the other compartment, and sat motionless through the service, without opening her book, confused, embarrassed, and discomfited. She at first thought that her mind was wandering, and that the time had perhaps come when it would please God to take her to his rest. When Mr. Wimbles approached the end of his long discourse, she began to recover herself a little, and to consult inquisitively the countenances of those present, as if to say, "What does all this mean?"—The congregation slipped out while she remained riveted to her seat, when the old sexton approached and solved the mystery. Aunt Polly was confounded. She said not a word, but turning around to take as if a farewell look of her beloved church, she went back sorrowfully to her humble home, and to Maria with her Book of Martyrs.

She had scarce entered when the invalid uttered a piercing scream. "Mother! mother! what ails you?"

Aunt Polly took off her bonnet, placed her prayer-book beside it, sat down in a high-backed chair, and burst into tears. They were the first which had distilled from her eyes for many years. Her feelings were hurt and pained to a degree which a coarse nature could not conceive, and she bowed her head as if it longed to be pillowed in the grave. If there was anything stable to her mind in this transitory world—if there was any privilege which she fondly hoped could not be taken away while life endured, it was that which she had enjoyed so long, without money and without price, it is very true, but freely as if it had been her birthright, and thankfully as it was her blessing. Alas! the Sundays of the Past, so sweetly and inextricably linked, were broken from the Present, and the golden chain suspended from the skies seemed snapped forever. In vain the sun arose in gorgeous splendour, and with his first rays gilt the village spire; in vain the hushed and precious stillness of the day of rest wooed meditation.

When another week had passed away, and the bells again rang for divine service, she never left her house, but putting on her spectacles, acted as a lay reader, while herself and invalid child formed the whole congregation. Her voice trembled and became almost inaudible at the concluding prayer,—"Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee; and hast promised that when two or three are gathered together in Thy Name Thou wilt grant their request," &c. We must allow somewhat for the infirmities of human nature, if when the first tenderness of her unmingled grief had been in part assuaged, its remaining current were embittered by a little anger, and an unseemly pride disturbed the equipose of her Christian frame. In a short time she was missed from her accustomed seat, and if her presence had been little noted, her absence was more regretted. That the sexton had not been called to dig her grave, was certain, and nothing short of this would account for her continued neglect of public worship. Many who had observed her confusion on the unfortunate Sunday sincerely pitied her, and were heard to whisper, "Shame! shame!" as they passed out, but on Monday morning the subject escaped from their minds. As to Mr. Bullfinch, he knew nothing about it, and was responsible for the rent of his pew alone.

Mr. Wimbles at last had his attention called to the subject, and to prevent the loss of so excellent a parishioner, as well as to take upon himself the office of peace-maker, for which he was eminently fitted by the kindness of his disposition and the emolliency of his words, went to see Aunt Polly. She received him as was her wont with much favour, although she held him partly responsible for the treatment which she had experienced. In a little time, as she advanced in her woful narrative and expatiated on the cruelty which she had received at the hands of the vestry, how she had been driven out at her age from a church every stone of which she knew and loved—yes, from old St. Peter's where her father was buried, and—and—and her *grand-f'ther*—her tears spouted out again, her voice became choked, and she and Maria united in a most lamentable wail.

Mr. Wimbles took her hand in both of his, and his own eyes seemed to be moist—"My—dear—friend," said he. "My—dear—friend." The pent-up grief of his parishioner and the invalid burst out anew, and Father Wimbles found out that he had stirred up the grievous elements to a tide of mutiny, which the wand of Christian pity could scarce allay.

"My dear friend," said he, mildly patting her upon the shoulder, "it is all wrong—all wrong—all wrong."

(*Fresh grief.*)

"All wrong—all wrong—all wrong."

"To think of old St. Peter's," proceeded the old lady, "where I have gone in the summer's heat and in the winter's cold, and that sin' fifty years—to think of old Sain' Sain' Sain'—Se-h-r-r-r-Pete-oh-ah-oh-ah—Bo-oo-oo!"

"I know it, I know it, my dear old friend, it is all wrong."

"Then why did they permit it to be done?" spoke Maria sharply from her Book of Martyrs. "Why did they not turn out Job Elson? I wish I could walk, and I would go to see Mr. Pindar, if it were ten miles, to tell him what I thought of him."

Mr. Wimbles promised that although it was all wrong, he would soon make it all right, and that he would repair the injustice; that he could not lose so valuable a member from his flock, for he believed that his friend prized the church, and had listened to every word of every sermon which he had ever preached until this unhappy circumstance.

"Sir," said Aunt Polly, bridling up a little with the same improper feeling which she would at times manifest, "I will go no mum—mum—more. I was born in a square pew, and I mean to die in one."

By this form of speech, the poor old soul only meant to convey the idea that she had been accustomed to the same accommodation in church from her childhood, and that she had a right to expect it to the end of her days. Mr. Wimbles again pressed her hand in his, and in the most loving, coaxing, and affectionate tone, soothed her sorrows, and after repeated interpositions of "all wrong" added, "My dear friend, the Lord be with you, or God bless you," or something to that effect.

Happy would it be if all parish clergymen had at least the guise of sympathy, the faculty by look, or word, or presence, to allay the wounded spirit. The stores of learning and the force of eloquence, the specious gifts which dazzle for a moment, honeyed words and silvery voice which tickle curious ears, may die in air, and bring no courage to the sick or balsam to the broken-hearted.

Shortly after this interview a way of reconciliation was naturally paved, for the epidemic subsided, November with its chilling blasts and hoar frosts drew on, and the Bullfinches, who had been nestled like unwelcome birds in the temple, took their flights to the warm and smoky atmosphere of the town, not to return to the same region any more. Their departure was not regretted, for in a parish where the subject of the Apostolic Succession was not moved or quietly taken for granted, where matters of Church doctrine, questions of abstruse theology, and of external usage, had never come up to excite the minds of the people, the migrating Bullfinches had brought with them the only seed of discord yet known. As soon as they were gone, the carpenter was again sent for, who in half an hour removed the partition, and old St. Peter's stood *in statu quo*. Mr. Wimbles came down from his study beneath the eaves, took his hat and cane, and walked with more than ordinary alacrity to the home of Aunt Polly. His approach was perceived, the latch was already lifted, and the door was opened to admit his entrance.

"My—dear—friend," said he, laying on each word an equal emphasis, "the Lord bless you. Peace be with this house, and all herein; it is all right—all right—all right!"

Maria wept. The old lady threw her arms around his neck.

"Mr. Wimbles," said she, "will you *pray* with us?" Her wounded spirit felt the balmy influence of the comforting pastor, her evil feelings were assuaged, and the peeping bud of worldly pride was clipped and blasted.

"Certainly I will," replied the old man, and he dropped upon his knees, while a hearty *Amen* was responded to every petition. When he had pronounced a benediction on the invalid, and once more grasped the hand of his aged parishioner, and turned away from that humble threshold, he carried his cane in his left hand, while in his right he involuntarily grasped in the air an imaginary shepherd's crook. He thanked God that he was still able to do his duty well, and felt as if he were on the verge of heaven. Mr. Wimbles walked faster.

Sunday came, and a few old-fashioned carriages as usual were at St. Peter's gate, and the services had commenced. An audible and well-remembered voice was heard in the responses, while several of the female members of the congregation jogged each other and whispered, "There is Aunt Polly." Mr. Wimbles was more prolix than usual, and he was gratified to see his old friend looking directly at him, apparently with the most fixed attention. Her eyes were fastened and riveted so eagerly, that it would almost have discomposed another speaker; but the good man who observed it, feeling it to be a merited tribute to his discourse, so warmed up and expanded, that some of the old people nodded, and the young thought he would never get through. At last the benediction was pronounced, and the audience slipped out. Aunt Polly, however, maintained her position, as if remaining to converse with the Rector, or as if having regained her seat in her beloved church, she was loth to leave it again. Mr. Wimbles approached.

"How are you, my dear friend?" said he, in his kindest accents.

Aunt Polly made no reply.

"I am rejoiced to see you here again," he proceeded. "We have missed you very much."

She sat bolt upright, and never stirred. The Rector put on his spectacles again. "Come hither, Mr. Connels," he said to the sexton, who was just preparing to close the door. They both looked at her, and strange as it may appear, found her dead. Shocked and amazed, Mr. Wimbles lifted up his hands. Perhaps the excitement of the occasion had been too much, and snapped the slender cord of life. Her pulse had stopped, while the heart which had lately throbbed with devotion was not yet cold. It was an impressive but a dreadful sight. The sexton lifted her light frame in his arms, and without the least monition carried her to her own house, and placed her on the bed by the side of her sick child. Maria fell into fierce convulsions, which were repeated at intervals until she died. The visitation was singular, taken in connection with all the circumstances, and communicated a shock even to the placid temperament of Mr. Wimbles. The old lady and her child were buried in the same grave, and Mr. Wimbles was so strongly impressed that he did not steal out from the house and smoke his pipe, as he was accustomed to do at funerals. He preached a sermon, and presented the character of his parishioner in glowing terms. He spoke of her piety, her attachment to the church, her devotion to her daughter, her patience, her industry, and all the Christian qualities which had distinguished her through a long life, and last of all of the Providence of God who had taken her to himself from the courts of his own house on the blessed Sabbath to a house not made with hands, eternal in the heavens. Mr. Wimbles always shed tears during his own discourses, and on this occasion they fell more profusely than ever, for weak as his poor client was, he felt as if a pillar of the church had fallen, and when he recalled the fixed eye-balls which glared upon him, they seemed to reproach him with his short-comings, and in their dull lustre to rebuke the lukewarm congregation as they sat unconscious in the company of the dead.

We have thus given a fair sample of a book, which many of our readers will probably agree with us in thinking is not without its attractions, not without its merits, and not devoid of usefulness.

Joy and Care: A Friendly Book for Young Mothers. By Mrs. L. C. Tuthill. New York: C. Scribner.

And how many tens of thousands of young mothers are there not in our land who need a friendly book? Joy and care! Ay, *care* enough, indeed, but little, comparatively little, may it not be feared, of *joy!* There can be none in the end, however, unless such an object as that which is here aimed at be in some degree accomplished. Hear what that object is, as expressed in the authoress' opening Letter:

FROM MRS. L. L. TO MRS. HASTON.

Ashlawn, April 6th.

My Dear Gertrude:—"The happy mother of a fine healthy boy;"—thus your good husband communicates to me the joyful intelligence. What unspeakable bliss to see that tiny face on the pillow beside you! to feel that delicate breath on your cheek! None but a mother can conceive of your joy.

Under the Mosaic law, the sacrifice required for such an occasion was a pair of "turtle doves"—a beautiful and appropriate offering.—The Christian offering of fervent thanksgiving to Him who sustained you in the trying hour, has, I trust, risen from the altar of a grateful heart. And while you thus recognise the goodness of God, I trust you earnestly inquire, "What shall I render unto the Lord for all his benefits?"

The appropriate answer has been given in a good old book:—"Through the help of your merciful Father in Heaven, *faithfully live and walk according to His will in this life present;*" then you and your precious babe will be "partakers of everlasting glory in the life which is to come."

You have entered upon a ministry of love and faithfulness an angel might tremble to assume, namely, the education of an immortal being, for time and eternity.

"Education, truly and faithfully accomplished, is the full and well-proportioned development of all a man's physical, intellectual, and moral capacities; such as sends him into the conflict of his earthly probation, a sound mind in a sound body, to fulfil the dictates of a sound heart."

There, in that unconscious infant, lie dormant the germs of the intellect and the affections, as the flower and the fruit are enveloped in the tender bud of spring; there they lie, and you are the heaven-appointed agent to call them forth to light and beauty. Your blessed mission it is, thus to aid in the development of all the God-given talents of that miniature man.

I would not hush your triumphant song; I would not cast a dark shadow over your hope-beaming future; joy to you, young mother; may every link keep bright in the golden chain which now binds you to a servitude of love—a sweet servitude, where stern-visaged Duty assumes the smile of Pleasure. May God bless and guide you.

Faithfully yours,

L. L.

Here, then, is the secret of the whole matter. God must bless and guide the young mother; and that she may secure His blessing and guidance, she must seek, she must entreat for it. Our authoress quotes, as a note, the following anecdote:—"Napoleon one day said to Madam Campan, 'The old systems of education are good for nothing. What is wanting in order to train up young people properly in France?' 'Mothers,' said Madam Campan. This word struck the Emperor. 'Right,' said he; 'therein lies a complete system of education, and it must be your endeavour, Madam, to form mothers who know how to educate their children.'" Yes—"mothers who know how to educate their children." These are what are wanted to make a nation blessed. For most true it is, as says another of her oracles—"Even the proudest philosophers that have instructed, and the most inspired poets that have delighted us, sink down into dwarfs in comparison with a thoroughly good mother." And we believe it—every word of it. For as the child is father to the man, in their children mothers have in their hands the lords and masters of the next generation; while in the girls they have those who will at the same time take their own places, and be, in their turn, the mothers of still the next. Yes—a good mother: O, is she not of all things good of God's created beings the best?—such an one, at least, as it is declared of in Holy Writ, "She openeth her mouth with wisdom, and in her tongue is the law of kindness; she looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband, and he praiseth her."

In this book, which is quite a manual for young mothers, as respects everything relating to their position, their duties, and their responsibilities, as such, there is evidently the experience set forth of an observant, a reflective, and a religious mind—and, withal, which in such a case is of incalculable importance, of a matronly mind. We would not, however, commit ourselves to all the religious characteristics of the case; for in many respects they appear to be of questionable orthodoxy. The fault of the work, in fact, lies there. But we reluctantly give expression to our dissent, in that respect, from its general judiciousness. It was published originally, it seems, under the title of "The Nursery Book." But this title, the authoress thought, was not generally understood, many supposing the work to be intended for children: so that its title has been changed, and with that the book has been revised, and enlarged considerably.

A Manual of Instruction and Devotion for the Practice of the Christian Life. Adapted to Young Persons who have just been Confirmed. New York: Stanford & Swords.

This is a very useful and seasonable little book. It is designed expressly for the young who have just been confirmed; and there can be no doubt that the youth of the Church would be immensely benefitted by its use, could they be induced to have recourse to it in a right spirit, with humility, piety, reverence, and docility. It is only calculated—as, indeed, is every similar work of devotion—for those who will take it up with such a mind; and to them it can scarcely fail to be an invaluable counsellor and companion. Its more immediate object, the author states, "is to set before young persons, who have just been confirmed, the new relations in which they stand to God, and the Church, and the world; to point out to them the advantage and necessity of prayer, and the receiving of the Holy Communion; and to provide an office, suited to their age, to prepare them for rightly performing the one, and worthily receiving the other." And all this it certainly does in a very able manner. "It was written," we are further told, "by a Christian father, for his own children; but having grown to larger size than was at first intended, the thought suggested itself that it might be useful to other children beside his own." Would that there were more Christian fathers among us, who exhibited so exemplarily a pious concern for their children's spiritual interests! The good of such a noble example is twofold: it blesses, first, the family, and then the social circle. It is a charity which, as in duty bound, *begins at home*—but it does not stay there. The little volume, we are quite sure, "does supply a want which must have been felt by many parents, of some devotional book, intermediate between children's prayer-books and the manual for adults." Let us hope that many parents will avail themselves of it, and that many, many young persons will be induced to make use of it.

A Model for Men of Business; or, The Christian Layman contemplated among his Secular Occupations. Revised and modified from the Lectures of Rev. Hugh Stowell, M. A., Incumbent of Christ Church, Salford. New York: Carlton & Phillips.

So much of this transcript as pertains to the original, and is preserved in its due relation, is valuable and most opportune, in a day when merchants are the princes of the world, and, whilst the greatest accumulators of wealth, also the best developers of civilization. Yet in their highest exaltation, and in the exercise of their most extreme influence, they are to be regarded as the stewards of God, invested with a responsibility quite proportionate to their position. In their multifarious undertakings, requiring ever superior precision, tact, and skill to those around them, and implying a knowledge of the elements to be dealt with and controlled, they are apt to be animated by purposes of self, to fail to give the glory to God, who, by His wise combinations, and His watchful providence, unites the diverse views of men, and their ever varying activity and intelligence, to the construction of nations, and the advancement and consolidation of these in all that constitutes true progress. Therefore it is that what relates in this volume to ruling principles of conduct, and to conduct itself, is of such practical value. In the absence of the genuine work, which we hope soon to see published—for no really valuable work addressed to merchants, as a body, has ever failed of being at once appreciated and bought up—we proceed to such extracts as may invite attention to what the author, jealous of the honour of God, seeks to inculcate. The race in which the immortal garland is won, says Milton, is not to be run without dust and heat, and Mr. Stowell, in illustrating the practical activities of godliness, in showing that it is not altogether "a thing of Sundays and sacraments, of forms and creeds," instances the following scriptural examples:

Noah, the preacher of righteousness, was at once a man of his times and a man of God. Abraham, Isaac, and Jacob, Abimelech and Melchizedek, were not the less eminent in their piety because they were men of large business relations. Joseph's piety was as thorough and as fervent when "the Lord had made him ruler over all Egypt," as when he abode in his father's tent, or served as a slave or a prisoner. In the history of Moses, of David, of Elisha, and of Daniel, we see exhibitions of the power of true godliness to flourish alike in private and in public life. But perhaps the most pertinent, though somewhat less celebrated, example for the man of business, is afforded in the case of Nehemiah, the son of Hachaliah, one of the children of the captivity in Babylon. In his early life elevated by the providence of God to an office of high trust and distinction in the service of the king of Assyria, being appointed his cup-bearer, and thus surrounded by the seductions, and in contact with the defilements, of an idolatrous court; afterward led of God to repair to Jerusalem, for the purpose of rousing and succouring the remnant of his people to restore the desolated walls of the holy city; subsequently occupied in governing and establishing those whom he had rallied and organized; at one time harassed by insidious and insulting foes, at another embarrassed by the misconduct of his own subjects; now redressing grievances, now rectifying abuses—through all, and in all, he still demeaned himself as became a child of the Most High, and "served his own generation according to the will of God." Bearing adversity with fortitude, and prosperity with soberness, he manifested how a man may embellish with the beauty of holiness every situation in life, and pass through the vicissitudes of his career so as to be true to his principles and faithful in his stewardship.

He elsewhere adds:

It is not sufficient that the outward actions should be such as one may commend: the motive that dictates the action must be right and pure, and duly elevated. In the review of life, the servant of God will ever find that the portions of his career upon which he looks with the greatest satisfaction are just those in which he was actuated by a pious reference to the will of God in all that he did. The action itself does not sufficiently determine this; the motive alone fixes their moral character, and that motive must be "the fear of the Lord."

We have many Christian merchants who fully realize the obligations of their position, holding their wealth as stewards, and who, in the building of churches, the support of charitable institutions, and other works of grace, set forth a testimony of godliness that transcends "the most imposing array of mercantile virtues;" who, not only in their personal probity and worldly honour, render unto Cæsar the things which are Cæsar's, but, in their fear towards God, and their conformity to the Spirit, and in their obedience to the precepts of the Gospel, unto God the things which are God's. And this action appeals to self-interest:

It is clear as the sunshine, that a single eye to the blessing of God, as the spring of all exertion and the source of all success, is of vital moment in all our undertakings, whether spiritual or secular.

The advantage of being fervent in spirit, serving the Lord, as well as not slothful in business, is thus further recommended as lying beyond self:

The same spirit will make a man generous and large-hearted. Where God is forgotten, it is pitiful to see how riches harden the heart of him who gains them. Sometimes the man who was liberal while he was poor, becomes niggardly as he becomes wealthy. The tendency of gain is to nourish selfishness, if the hand that bestows it is overlooked; and the thirst of selfishness can never be slaked. The reservoir of the covetous never overflows. Recognising no obligation, he yields to no claim. A man of this sort once said, "Others never give to me, why should I give to others?" Infatuated man! is there none that ever gives to thee? What hast thou that thou hast not received? Has God given thee nothing? Who gave thee reason, life, success? Who prospered thy plans? Who gave thee power to get wealth? Who has kept thy dwelling safe? Who has warded off from thee a thousand calamities which have overtaken thy fellows? And art thou then indebted to none—has none a right to thy bounty? Wilt thou rob God? Shall He have no share of what is His own?

The tendency of such a recognition to humility, that saving principle of grace, that best entertainer of the Holy Spirit, is here stated:

The habitual acknowledgment of God's hand will serve only to enlarge a man's heart in bountifulness; it will at the same time save him from self-complacency when he has done all; it will constrain him to ascribe to his Father in heaven both the ability and the disposition to give. If he lets his light shine before men, it is that they may see *his good works*, not *himself*; and glorify, not *him*, but his *Father* which is in heaven. When he relieves the poor and needy, it is not in the fond notion of making God his debtor, but in grateful acknowledgment of the hand that has filled him with plenteousness. Thus, by laying up less treasure for himself on earth, he becomes more rich toward God; for what a man freely gives, that is placed to his account in heaven. Keep back what is the Lord's, and in robbing him you rob yourself; give what is His out of love to Him, and you secure it to yourself. Look to man for your reward, and you have it; but none shall await you above. Be rich for yourselves, and you shall be poor toward God; be poor toward yourselves, and you shall be rich toward Him. It is, therefore, the lowly sense of the divine hand in all, which will effectually avert the temptation to which the generous giver is exposed, to trust in himself, and to let the spirit of self-righteousness mar his charity, and bereave him of "the recompense of the reward."

The union of a true sense of stewardship, accompanied by prevailing humility, is exemplified in David:

When David, once a poor shepherd, became abundant in riches, they did not estrange his heart from God. No, his whole soul was on fire to devote his wealth to the erection of "an habitation for the mighty God of Jacob;" and when he had been warned that the glory of the work was reserved for his son, to which decision he submitted without a murmur, he set himself at once to make the most magnificent preparations for the intended palace for God. Yet when he had done all—when he and his people, animated by his example, had provided a store of gold and precious things, unprecedented in costliness and amount, was the oblation tarnished by a single sentiment of self-satisfaction? Far from it. Hearken to his glorious language:—"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy. Wherefore David blessed the Lord before all the congregation; and David said, Blessed be Thou, Lord God of Israel, our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honour come of Thee, and Thou reignest over all; and in Thy hand is power and might; and in Thy hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank Thee, and praise Thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee. For we are strangers before Thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build Thee a house for Thine holy name, cometh of Thine hand, and is all Thine own."

"Gracious words!" exclaims the author, "could language be more expressive of utter self-renunciation and simple acknowledgment of the grace of God, not only in the abundance which he had been able to present, but in the joyful willingness with which he had been endued to make the offering?" But to look at the spirit in its contrast. "To crown all—no spirit will more adorn a Christian's walk and conversation than a spirit of praise. Whether in the warehouse, the counting-house, or the shop, an unthankful man of business dishonours God, and brings a reproach upon his service. Instead of a generous, genial, elastic mind, he exhibits a worried, repining, selfish temper. The world will lay this to the account of his religion. They will not be won by such an example. That man will reflect neither the beauty nor the blessedness of serving Christ." The very qualities, indeed, requisite for the merchant, are in his favour as applied to the setting forth of Christian principles. "A Christian," says Mr. Stowell, "ought to be prescient in design—for Christianity clears the intellect; tenacious in purpose—for Christianity imparts firmness to the judgment; and steady in pursuit—because Christianity sustains the spirit." The subject has manifold relations, and, indeed, involves all that concerns the well-being of society, but we forbear for the present entering on them. We have something, however, to say in another direction, and are not disposed to pass without notice and censure the mode in which the original has been dealt with by the Tract Society of the Methodist Episcopal Church, under whose auspices this is published. All that is true in this partial reprint will remain true by whomsoever published; what we perceive and what we condemn, is the purloining of the author's thoughts, and the perversion of their due order by omissions, alterations, and additions, to serve the purposes of a sect more than the purposes of truth; exhibiting, as in a plea for the Methodist body, results only attainable in the order of the Church, and to that end omitting what Mr. Stowell had written on the national Church of England, and which we regard as one of the most essential portions of the book. The Methodist body, not unlike the Roman Church, seeks to appropriate all that may serve her despotic purposes; it is oligarchy combined with despotism, in her confederate Bishops and in her numbers, though, as to numbers, the Roman Church far outstrips her. As with it, her wealth and means are obtained by extended and thoroughly organized combinations, and though she may assume, as in the promulgation of this book, the semblance of what is good in the Church, her conditions of unity are too low to allow of any such advance. The expectation that merchants, who are accustomed to obey a law of order, will thus be won over to her, will prove fallacious. Her ambition will only recoil on herself. Those who lead in wealth, in civilization, in science, never will consent to be governed by her masses. The Methodist sect is, in fact, fast reaching into the errors she has been wont to complain of as characterizing our own Church—the settling down into cold intellectuality; formerly, she had so much blind fervour, intelligence would not and could not unite with it; now, in trying to grasp more intelligence, she loses her spirit of devotion. When more humble, she was doubtless more devout; but what has she got to fascinate the man of order, whom the merchant is by pre-eminence, blending, as she does, the spiritual authority of the people with that of her banded preachers; thus destroying the integrity which otherwise would exist—a result fatal to any combined advance, and one which Wesley, the founder of the sect, before his death, foresaw and bitterly regretted, as opposed to his more orthodox views. If the Methodists could have taken up the organization of their body in a plea for its practical adaptation to the wants of the mercantile world, in connection with Mr. Stowell's book in its perfect form, duly pointing out its defects, such a course would have been at once more honest and more to their credit, than this purloining and perversion. The Church character of the work has been interfered with, and its allusions to zeal for the sanctuary, one of its great objects and aims, rendered utterly meaningless. The Daily Services of the Church are peculiarly fitted to keep alive in one who is devoted to secular pursuits the spirit of godliness, to remind him of his obligations, and show him the excellence of the holy ordinances through which alone the Gospel is brought to operate.

In *Harper's Story Books*, No. 7, we have a tale full of good moral sentiment, and redolent of good common sense, entitled Virginia—a heroine of peculiar characteristics, and who is the medium of a useful lesson to many of her sex.

Littell's Living Age, No. 596, has about half of its pages occupied with an able biography—a "Life of Sir Walter Raleigh," from the North British Review; and still there is, besides, no lack of variety—for we have Part VI. of "Zaidee," and nearly a dozen other pieces in prose and verse.

ADVERTISEMENTS.

NEW YORK LUNG INSTITUTE, No. 6 Bond-street. Established for the Exclusive Treatment of Diseases of the Lungs and Throat, by the Inhalation of Cold Medical Vapors, under the charge and control of GUILFORD D. SANBORN, M.D.

This institution, the only one of the kind in this country, has now entered the second year of its existence under auspices the most favourable and satisfactory. During the past year over *one thousand patients* have been treated personally, and nearly *fifteen hundred* by letter. Of this number, which is far greater than has ever been treated at any one Medical Institute in the world, during the same period, *not one* has remained unconvinced of its superior curative effects in diseases of the Lungs and air-passages over the old method of administering medicines into the stomach. While in many instances patients applied for treatment whose disease had progressed so far as to exclude all hopes of a *permanent cure*, yet *relief* from pain and suffering have been obtained even from the commencement of the treatment and remedies. The triumphant success which it has met with even from the threshold of its advent is attracting universal attention, and the denunciations and opposition which it at first received from the hands of physicians, founded on ignorance and prejudice, is fast giving way to a careful and candid investigation of its merits. I most earnestly invite the attention of the medical profession and the public to the following considerations:

These certainly are important questions to decide; whether the old antiquated practice of endeavouring to cure diseases of the lungs and throat by giving drugs into the stomach is *beneficial* or *injurious?* Do they cure? or do they not? Has consumption diminished? or has it not? Is it a disease of the blood? or is it not? I know that to many physicians, who are but "Stereotyped Editions of antiquity" and its errors, an answer to these questions may be considered of little importance, and they shrink like cowards from their open discussion. Still I repeat the questions to their fifty thousand victims who are now under their *kind care* and *professional skill*, and who during the present year will have died "according to science." These I entreat to "think close and ponder well."

For more than four thousand years various drugs have been poured into the stomach for the relief and cure of diseases of lungs and throat, and for four thousand years have diseases of the lungs, throat, and air-passages been constantly increasing. The theory upon which this practice is founded exists in the belief that Consumption was a disease of the *Blood*, manifested in and through the lungs. Hence the object to render *pure* what was supposed to be *impure*, by giving various medicines into the stomach which were *supposed* to be capable of accomplishing this object. That this treatment *has* met with *no success* I need only refer to the tables of mortality from Consumption alone, when it will be seen to have been increasing during the last twenty years at the rate of *five per cent.* over and above the increase in population; and it is a significant fact that the world has never been so filled with *Patent nostrums*, and people have never been so *excessively drugged* as during that period. In the treatment of diseases of the lungs and air-passages, physicians have pursued but a *routine* of requiring their patients to swallow the most *sickening* and *disgusting* medicines, like Antimony, Ipecac, Lobelia, Opium, etc., while Blisters, Setons, and Irritants have been faithfully applied *externally;* after they have been subjected to this *orthodox* system of *scientific martyrdom* until their patience and *purse* are exhausted, they are most *kindly* advised (to shirk responsibility) to swallow bottle after bottle of the most *filthy* and *fatal* of all nostrums—Cod Liver Oil. No honest physician will deny that I have not drawn a truthful picture of the plan now used in *curing* consumption and other diseases of the lungs.

It is this system of *drugging* which I assert is *false* in theory and *fatal* in practice. I boldly declare it to be *murderous*—that it is rotten with the *absurdities* and *errors* of past ages. That it *does not* cure, I point to the fifty thousand graves yearly made, where lie mouldering the remains of "wealth, worth, and beauty,' who are *dead* monuments of its *healing* power. No wonder that *one-fourth* of the human family die with consumption. Not a domestic hearth can be found that has not lost by its ravages the "dearest one of all." The *name* sounds like a death-knell, and the mind associates it with the grave, the winding-sheet, and the worm. Never since the "morning stars sang together" has consumption been cured by taking drugs into the stomach, while thousands have been cured by *letting them alone.*

The system or plan of treating diseases of the lungs and throat at the New York Lung Institute, is *directly contrary* to that referred to, as is also the theory upon which it is founded. The *principles* or *rules* which are observed and strictly adhered to in the treatment of patients, are as follows:

I. All persons whether seen personally or prescribed for by letter are expected to be under absolute control, and on no other conditions will they be treated.

II. Diseases of the lungs and air-passages are each treated by its appropriate remedies. Consumption, Bronchitis, Asthma, Catarrh, require distinct and different remedies, the application of which are made *direct* and *immediate*, by inhaling or breathing them as hereafter described.

III. No patient is given drugs into the stomach, nor is he allowed to swallow any nostrum while under treatment.

IV. Patients are subjected to a course of physical training in order to give strength to the muscles, and to increase the size and capacity of the lungs. *The most nourishing diet is enjoined, and also the daily use of some form of alcoholic drinks.*

The method of Inhalation as here used is entirely *new* and *novel*, and meets with the sanction and approbation of every physician who has examined it, and many have adopted it in their private practice. Instead of adding to *hot water* the medicines to be inhaled (which is the *old plan* of inhalation), they are used of the *usual temperature of the air.* The inhaler consists of a small glass globe to which is attached an elastic tube and ivory mouth-piece; in the globe is placed a fine sponge upon which is poured a small quantity of the vapor desired to be used. The patient *inhales* or *breathes air* which has become medicated by being passed through the sponge. By this method the lungs are filled with a pleasant and agreeable vapour three or four times daily.

In regard to the *success* which attends this plan of treatment it is *too well* known to require the written evidence of those who have been benefited. Thousands in every State of the Union will attest to its curative effects. It appeals at once to the *reason* and *judgment* of every intelligent person who will give the subject one moment's reflection. That it is destined to work a complete revolution in the treatment of the largest class of diseases which afflicts the human family, is no longer a matter of doubt. *It is looked upon as the only reasonable hope for the Consumptive invalid.* That Consumption, in its *first* and *second* stages can be *cured*, has been again and again proven. There is no disease of the respiratory organs which cannot be greatly *relieved* when a permanent cure can not be accomplished.

TERMS OF TREATMENT.

Persons who visit the city, and are under personal medical attention, are charged $30 per month. Examination of Lungs with Chart showing their condition, $5. I will here add that it is not necessary for persons at a distance to incur the expense and fatigue of a visit to the city for treatment, but by sending a *full history* of their disease, its *duration character of the cough*, and *expectoration*, appropriate remedies (with inhaler) will be sent sufficient for *one month's use*, with weekly advice, for $15. Such persons are as much under care and control as if seen personally. I am ever willing to treat patients in connection with physicians in the country, and answer any inquiries concerning my treatment and remedies used.

All communications must be directed to Dr. GUILFORD D. SANBORN, New York Lung Institute, No. 6 Bond street.

m22-7teow.

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES, No. 692 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and made to order. je17-1y

NEW YORK MARBLE IRON WORKS.
Office and Salesroom, 337 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,

The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.

WILLIAM SMALL. H. O. ALDEN, JR.
my24 6m

IRVING HOUSE.—THIS POPULAR AND WELL-KNOWN establishment has recently undergone thorough alterations, to meet the present change now occurring in the hotel system. It will re-open on Monday, May 21, on the European and American plan combined, with the same elegant dining rooms as heretofore, with *table d'hote* in ladies' ordinary, when it will be thrown open to the public. Entrances, Chambers street and Broadway. It is expected this Hotel will meet with favour from the public, also from families and permanent boarders, as every attention will be paid to guests, with moderate charges. The IRVING HOUSE has been newly furnished and painted throughout, with various improvements added. The whole will be conducted by Mr. WILLIAM H. BURROUGHS, who is well known for his skill and gentlemanly deportment, which of itself is a guarantee for its future success. The rooms will be charged for separately, and prices governed according to size and location.
my24-4t

WAX FLOWERS FROM NATURE.—Mrs. A. E. PIPER teaches this beautiful Art upon new principles, by which flowers of all varieties can be made to imitate nature, being free from the stiffness and angularity incident to the old process. Specimens of flowers and vases can be examined and purchased at the Bookstores of Stanford & Swords, No 637, T. J. Crowen, No. 699 Broadway, New York: Smith & Lord, No. 246 Fulton street, Brooklyn; and at her residence, No. 130 Dean street, near Hoyt, South Brooklyn.

☞ Ladies desirous of acquiring a knowledge of this delicate Art, which is a source of agreeable occupation for leisure hours, will please leave their address at either of the stores as above, or forward same by post to Mrs. Piper at her residence. Terms $5 for one course of six lessons. ap26-3m$

THE SMITHSONIAN HOUSE, AS ENLARGED, IS now open, corner of Broadway and Houston-st., on the same block with the Metropolitan Hotel and Niblo's. The HOUSE is conducted on the European plan of lodging-rooms, ranging in price from FIFTY CENTS a day (for inside single rooms) and upwards, according to size, location, &c. Many desirable at $5 and $6 per week, and some for less. The NEW RESTAURANT is located on the first floor, on Broadway, where, or in the private rooms, meals will be furnished at the lowest price the market will afford, and in superior style—the guests paying only for what they order. Travellers and citizens will find at the SMITHSONIAN accommodations of superior order for respectability, order, neatness, attention, comfort, and ECONOMY. SIDNEY KOPMAN.
my3-3m

C. W. IRVING & BROTHER, 240 BOWERY, have in store, and are daily receiving, a complete assortment of Laces, Embroideries, White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery, and Fancy Goods.
Ladies', Gentlemen's, and Children's HOSIERY of every description.
Kid, Silk, Lisle, and Cotton GLOVES, all qualities.
Ladies' and Children's Silk MITTS, all prices.
Dress Trimmings, Haberdashery, and a great variety of small wares.
Embroidery and Sewing Silk, all colours, in quantities to suit.
The Trade supplied with any of the above, at the LOWEST CASH PRICES.
my31-6m

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, New York.
W. C VANDEWATER. R. HEASLEY.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c.
☞ All orders punctually attended to. au12-1y

HILL & BAILEY, HATTERS, No. 882 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

SPRING AND SUMMER FASHIONS.—E. PHILLIPS, 236 Bleecker street, New York, Hat and Cap Manufacturer, has on hand a beautiful assortment of every variety of fancy Hats for the season Hats and Caps made to order. au12-1y

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. FOUNTAINS and JETS of every description.
JOHN JOHNSON, B. M. JOHNSON, } 111 East 18th street, N. Y.
sep23-1y

ECCLESIOLOGICAL.

CHURCH FURNISHING.

THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the furnishing of CHURCHES and PUBLIC INSTITUTIONS: And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

☞ The most prominent articles are ☜

DAMASK, MOREEN, and GERMAN REPS, for *Cushions.*
MOHAIR PLUSH and SILK VELVET, for *Pulpit Cushions.*
CARPETING: *Velvet, Brussels,* or *Ingrain*, for *Chancel* and *Vestry*, or *Session Room.*
CARPETING (*Church Patterns* and *Colours*) of every description.
COCOA MATTING and MATS for *Porch, Vestibule*, or *Lobby.*
FRINGES, TUFTS, GIMP, and TRIMMINGS, in every variety.
COMMUNION DAMASK and NAPKINS.
CURLED HAIR in *Rope, Picked*, or *made into Cushions.*
PATENT FELT for *Cushions*—An article introduced within the last two years, which has met with the most extensive patronage.
DOREMUS & NIXON, 21 Park Place,
m1-1y and 18 Murray street, New York.

COMMUNION PLATE, OF THE MOST APPROVED and varied patterns, in true Ecclesiastical style, finished either plain, or enriched with Engraving, Gilding, Chasing, Enamel, and Jewels, and fitted in cases of the best workmanship; also, all sorts of
TABLE-WARE MADE TO ORDER AND ON HAND,
Of the best quality of Silver, and on reasonable terms, by
COOPER & FISHER,
No. 131 Amity street, near Sixth Avenue, New York.
my31-6m

STAINED GLASS FOR CHURCHES, &c., manufactured by HENRY SHARP, late SHARP & STEEL, 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may seen at the manufactory, and also at the following churches:

Trinity Chapel, New York; Christ Church, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. [a12] au19-1y

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc28-1y 3 Cedar street.

ENCAUSTIC TILES, FOR FLOORS OF CHURCHES, and Public Buildings, and for Vestibules, Halls, Conservatories, Dining-Rooms, and Hearths in Dwellings. These Tiles are of an almost infinite variety of patterns, and very hard and strong, and are in use in the best houses in all parts of the country.

Also, GRANKIRK CHIMNEY-TOPS, suited to every style of Architecture, and recommended in Downing's work on country-houses, and by architects generally. For sale by
MILLER, COATES & YOULE,
my31-6m No. 279 Pearl street, New York.

ARCHITECTURE AND THE ARTS.

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

JAMES SUTTON, MODELLER AND ORNAMENTAL plasterer, No. 523 Sixth avenue, between Thirty-first and Thirty-second streets, New York.
N. B.—Ornaments sent to all parts of the Union. m8-6m

SCHOOLS.

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Summer Term of this School will commence May 14th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.

TERMS—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.
Terms for Day Scholars, $8 per session.
Tuition is expected to be paid quarterly in advance.
The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.

REFERENCES.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R. Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector. TERMS—Seventy-five dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence May 1st and November 1st. Applications for admission or for circulars to be made to the Rector.

"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. "JONA. M. WAINWRIGHT,
"Prov. Bishop of the Diocese of New York.
"New York, June 8, 1853." my3-tf

HOME SCHOOL FOR YOUNG LADIES, NEWPORT, R. I.—Summer Term begins on the first Monday of May. Pupils received at any time. Circulars giving particulars, with the highest references, will be sent to any address.
a5-4m$ A. DALTON, Principal.

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal. The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. PINKNEY, President of the Astor Insurance Company, 67 Chatham street, or to C. H. ROACH, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A, Rector, aided by competent Instructors.
Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

BOARDING AND DAY SCHOOL, No. 151 West 34th-street. The Misses ROHR, Principals.
References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Mr. Hobart, 10 Hubert street. f17-4m

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

DRAPERS AND TAILORS.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished;
f10-1y BARRETT, NEPHEWS & CO.

LIFE AND FIRE INSURANCE.

STATEMENT OF THE AFFAIRS OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, for the three months ending 30th April, 1855:—

Assets 1st February, 1855		$2,850,077 56
Total receipts	$220,119 45	
" disbursements	120,137 58	99,981 87
Assets 1st May, 1855		$2 950,059 43
Number of Policies issued	859	
" " now in force	8,195	
Covering a risk of		$22,599,683 34

F. S. WINSTON, President.
I. ABBATT, Secretary.
C. GILL, Actuary.

☞ This Company is conducted on the strictly *mutual* principle, insuring *for life* or *short terms*, at fair *cash rates*, and with or without participation in profits, at the option of the *insured.* The Company grants *Endowment Policies* and Annuities, at the most approved rates; and also embraces the *new* and important feature of "ACCUMULATIVE or DEPOSIT POLICIES," whereby a fixed sum is secured absolutely by one payment, with power to increase the amount from time to time, and permission to withdraw a portion of the deposit on any emergency.

On each Policy for the full term of life, which has run two years or more, this Company will issue, on application, a certificate of its cash value, thus rendering the Policy perfect security for a loan, or will purchase the same.

Tables of rates, and all necessary information supplied, on application to the chief office, or to any of the Agents of the Company.
my24-3m FREDERICK S. WINSTON, President.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my24-1y

MECHANICS' FIRE INSURANCE COMPANY.—Office, 271 Broadway (Shoe and Leather Bank Building,) corner Chambers street. Capital, $150,000.
This Company insures against Loss and Damage by Fire, on the most favourable terms, Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, and also against the Risks of Inland Navigation. Orders by post, or in person, will be promptly attended to.

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WM. H. DEGROOT, President.
HENRY B. DAWSON, Secretary.
PETER E. COON, Surveyor.
JAY & WHITEHEAD, Counsel. my17-6m

THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, $200,000. Insurance against Loss or Damage by Fire.

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Levi Apgar,	Henry A. Kerr,	Cor. V. B. Ostrander,
Joseph S. Barker,	Ely Hoppock,	Jeremiah Robins,
Ebenezer Beadleston,	Moses A. Hoppock,	Benjamin S. Taylor,
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Joseph M. Brown,	Harrison Jones,	Ward A. Work,
Gordon W. Burnham,	Valentine Kirby,	Nathaniel Weed.

C. V. B. OSTRANDER, President.
GEORGE W. SAVAGE, Secretary. my3-1y

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.
This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

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JOHN T. METCALFE, Consulting Physician.
CHARLES D. SMITH, M.D., EDWARD FIELDS, M.D., } Medical Examiners.
oct7-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus, $2,000,000. A Special Fund of $150,000 invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
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COMMITTEE OF MANAGEMENT:
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Adam Norrie, Robert L. Maitland, Henry L. Routh,
Henry Eyre, Benjamin B Sherman, John Auchincloss.
EDMUND HURRY, Surveyor. [ap26-1y] A. B. McDONALD, Agent.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $902,062 70, principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
GEORGE WILKES, M.D., and C. R. BOGERT, M.D., at 5 St. Mark's Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 286 Pearl street, Market Bank Building.

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Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York (Manhattan Bank Building). Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, &c.

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James S. Bearns,	Geo. W. Prince,	A. S. Foster,
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Barnet B. Boerum,	Jared Sparks,	W. L. Conklin,
George Barnes,	Edward Neville,	Seymour D. Husted,
Henry A. Kent,	James L. Morgan,	O. W. Brennan,
	Charles E. Smith.	

W. MULLIGAN, Secretary. A. B. HODGES, President.
ROLLIN SANFORD, Vice President.
JOHN CASHOW, Surveyor. a19-1y

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, New York.
This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

DIRECTORS:

William Ellsworth,	Jerome B. Fitzgerald,	John T. Bruce,
Theodore Martine,	Isaac V. Fowler,	Henry Quackenboss,
Phineas T. Barnum,	William Okell,	Andre Froment,
Robert C. Bell,	Nathan'l P. Freeman,	Samuel F. Whiting,
John R. Briggs,	Charles T. Cromwell,	George Gilfillan,
Charles A. Jarvis,	Philip H. Williams,	John C. Smith.
John A. Kennedy,	Solomon Kipp,	Joseph M. Greenwood.

WILLIAM ELLSWORTH, President.
WILLIAM F. LEGGETT, Secretary. ap19-1y.

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Boston, Massachusetts. Chartered April, 1835. Branch office in Metropolitan Bank Building, 110 Broadway, New York. Capital and accumulation of premiums to meet losses, over $600,000, after making and paying a dividend for the last five years (in cash, not in scrip) of 30 per cent., amounting to $141,000.

The entire surplus profit is divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in that State.

THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis. WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis,	Sewell Tappan,	Thos. A. Dexter,
Chas. Hubbard,	Wm. B. Reynolds,	A. W. Thaxter, Jr.,
Caleb Reed,	Marshall P. Wilder.	

BENJ. F. STEVENS, Secretary.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), William G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson (of New York city), consent to be referred to, relative to the character and standing of the institution.

EDWARD H. PARKER, M. D., 279 Fourth-avenue, Examining Physician, New York city.
JOHN HOPPER, Attorney and Agent for New York. a5-eow6m

DENTISTRY.

DR. C. A. PECK, DENTIST, HAVING RETURNED from Cuba, respectfully announces that he has resumed the practice of his profession at No. 443 Broadway, where he is ready to serve his former patrons and the public. my24-3m

DR. A. STARR, SURGICAL AND MECHANICAL DENTIST, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

BERHARD,—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor. 12th street,) formerly 229 Grand street, New York. oc14-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:

First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.

Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.

Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.

Fourth—The *natural form and expression of the mouth and face can be restored*, in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions*, and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, can not be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice, for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.

Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.

Sixth—The plates usually employed for this work, are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.

J. ALLEN, 30 Bond street, New York.

P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7 6m

MUSIC AND MUSICAL INSTRUMENTS.

PIANOS, PIANOS, PIANOS.—HAVING REMOVED TO OUR spacious store, 519 Broadway, (St. Nicholas Hotel,) we are now offering the most extensive assortment of Pianos, Melodeons, and Parlor Organs in the United States, comprising Hall's celebrated triple-stringed double octave Pianofortes of our own manufacture. These Instruments are equal in power to the French Grand Piano, at one-half the cost, and are specially adapted to large rooms. Also our School Piano, which stands unrivalled for cheapness, durability, and standing in tune. We are also sole agents for A. W. Ladd & Co.'s premium Boston Pianos, of all sizes, and also Messrs. Carhart, Needham & Co.'s Melodeons. A large assortment of second-hand Pianos cheap. ELY & MUNGER,
my10-3m 519 Broadway, St. Nicholas Hotel.

CHEAP MUSIC AND PIANO STORE OF HORACE WATERS, No. 333 Broadway, New York. *Opposition to Monopoly. Music at greatly reduced rates.*

Notwithstanding the *combination of music dealers* to keep up the prices of non-copyright music, *against* the interests of *native composers*, and their refusal to extend to Mr. Waters the courtesies of the trade, he is making *immense* sales—having abundant evidence that he has public countenance and support, in his *opposition* to the GREAT MONOPOLY, and in his efforts to aid NATIVE TALENT, and to adopt the NATIONAL CURRENCY. His stock of American and European music is immense, and the catalogue of his own publications is one of the *largest and best selected* in the United States. He has also made a GREAT REDUCTION in the prices of PIANOS, MELODEONS, and MUSICAL INSTRUMENTS of *all kinds. Superior toned* 6¾ octave pianos for $175, $200, and $225, interior of as *good quality*, and instruments as *strong* and as *durable* as those which cost $500. Pianos of every variety of style and price up to $1000, comprising those of TEN different manufactories: among them the celebrated *modern improved* HORACE WATERS' PIANOS, and the *first premium* ÆOLIAN PIANOS of T. GILBERT & Co.'s make, (owners of the Æolian patent). SECOND-HAND PIANOS at *great bargains.* Prices from $40 to $150. MELODEONS from five different manufactories, including the *well-known* S. D. & H. W. SMITH'S Melodeons, (tuned the equal temperament,) *the best make in the* United States. Prices $45, $60, $75, $100, $115, $125, $135, and $150. SMITH'S DOUBLE BANK MELODEONS, $200. *Piano and Melodeon guaranteed.* The best terms to the trade, schools, &c.; 12½ per cent. discount to clergymen and churches. All orders promptly attended to. Music sent to all parts of the country, post-paid, at the reduced rates. General and select catalogues and schedule of prices of Pianos forwarded to any address free of charge ap26-3m

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.
Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

BACON & RAVEN, PIANO FORTE MANUFACTURERS, Nos. 160 and 162 Centre street, opposite Canal, East from Broadway.
Having an experience of twenty-five years, and every requisite facility at our manufactories, are enabled to offer the public an assortment of instruments unsurpassed by any as to tone, workmanship, and durability. m22-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the nnmerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. 421 BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24-1y LIGHT, NEWTON & BRADBURYS.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:
No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.
The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves enables us to furnish Organs of good quality at low price.

Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.

N.B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. ap19-1y-$

LARGE CHAPEL ORGAN FOR SALE—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

BELLS! BELLS!!—The subscribers, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. MENEELY'S SONS, West Troy, Albany county, New York.
HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y$

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY. The Trade furnished with any style desired.
my31-6m

DAGUERREOTYPES.

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital,) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.
oc7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoisseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particnlar attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9-1y

FURNITURE AND UPHOLSTERY.

JOSEPH RILEY'S FASHIONABLE CHURCH, PARLOUR, LIBRARY, CHAMBER, OFFICE, AND DINING ROOM FURNITURE AND UPHOLSTERY WAREHOUSE,
NO. 536 PEARL STREET, NEAR BROADWAY, NEW YORK.
The subscriber keeps constantly or makes to order all the above in Rosewood, Mahogany, Oak, and Walnut. Also, a general assortment of Spring, Hair, Husk, and other Mattrasses, Feathers and Feather Beds, &c.
Particular attention paid to Church work. Pew Cushions made and Pulpits trimmed with neatness and despatch. Charges moderate.
my31-1y JOSEPH RILEY.

NEW LOCATION—FITZSIMMONS' Furniture and Upholstery Warerooms, 483 Broadway, between Broome and Grand streets and at his old stand, 235 Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30-1y 483 Broadway, between Broome and Grand streets.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. *m8-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.
m29-1y MRS. E BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

REPLATING.

HOTELS, SHIPS, STEAMBOATS, AND PRIVATE FAMILIES CAN have every description of old ware replated and warranted. Stair rods, plumbers' fixtures, tea sets, spoons and forks, and every kind of metal, plated with gold or silver, at short notice, by the Manhattan Plate Company, 267 Bowery. m22-3m

BROTHERHOOD OF THE PROTESTANT EPISCOPAL CHURCH, of Brooklyn.—At the annual meeting held March 6th, the following officers were elected for the ensuing year.
President—BAILEY J. HATHAWAY, Spencer street, near Willoughby Avenue, or 13 Platt street, New York.
First Vice President—FERDINAND WALKER, Clinton Avenue, South of Myrtle.
Second Vice President—WM. W. RUSSELL, 275 Pearl street.
Corresponding Secretary—LEWIS MORRIS, 25 Tompkin's Place, or 87 Wall street, New York.
Recording Secretary—CHARLES S. STONE, corner of Court and Joralemon streets.
Treasurer—THOMAS K. LEES, 79 Pine Apple street, or 9 Maiden Laine, New York.
Trustees—Samuel B. Caldwell, Charles H. Birney, L. R. Chesbrough, John W. Moore, J. R. Brockelman, C. M. Livingston, H. A. Spafard, John Hamlett, and J. Manley Halsey.
The objects of this Brotherhood, are the mutual care and relief of its respective members in time of sickness or accident, the burial of its deceased, the succour of their Widows and Orphans, and the promotion of Christian fellowship and love; and, also, according to its ability, to aid distressed members of the Church generally.
Copies of the By-Laws may be obtained of any of the officers or members on personal application, or through the mail, by addressing the Corresponding Secretary. m29-3m$

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not physically disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.
President: RICHARD SILL, 343 Broadway.
1st Vice President: CHARLES P BURDETT, 47 Fulton street.
2d " " JOHN G. AMBLER, M.D., 31 Washington Place.
Corresponding Secretary: O. B. WILSON, 25 Beaver street.
Recording Secretary: THEO. R. MCILWAINE, 43 Chambers street.
Financial Secretary: A. W. HOFFMAN, 55 Warren and 55 Murray st.
Treasurer: CHARLES G. TILL, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. m1-1y

THE WORLD AT HOME.

THE CASTLE GARDEN.—Judge Hoffman has given his decision on the motion for an injunction to restrain the Commissioners of Emigration from converting Castle Garden into an emigrant depot. The motion was denied, and the temporary order vacated. The Garden will, therefore, unless an appeal is made to another court, immediately become the receptacle of emigrants.

DUEL.—Two of our fellow citizens, named Breckenridge and Leavenworth, having quarrelled about some trifling affair at the "Shakspeare Club," of which they were members, fought a duel, last week, in Canada, nearly opposite Schlossen. One, supposed to be Leavenworth, received a ball through both thighs, inflicting a serious and perhaps fatal wound. The other was shot through the calf of the leg.

AGRICULTURAL PROSPECTS.—The journals from all parts of the Union agree in stating that the prospects of the country are highly promising. From the rich soil of the Southern States—Georgia, Virginia, Alabama, Florida, South Carolina, Louisiana, and Kentucky; from the great grain producing States of the West—Michigan, Ohio, Illinois, Missouri, and Iowa; and from the less fertile regions of New Hampshire, New Jersey, New York, and Pennsylvania, come the same gratifying assurances of the promising appearance of the grain and other crops.

THE CHOLERA.—New Orleans, which was recently threatened with the cholera, is now regarded as healthful, the Board of Health having rescinded the resolution declaring that an epidemic prevailed. The St. Louis papers, on the other hand, mention a number of deaths by cholera that have occurred on steamboats on the Missouri river. Several deaths have also occurred at Brunswick, Arrow Rock, Lexington, Independence, Kansas, and seventeen at Westport. At Baltimore bar, on the Missouri river, where the Australia and other boats have been, about twenty deaths have occurred. Also several in the Missouri bottom, in Howard county.

DIRECT SUPPLIES OF FARM PRODUCE.—The farmers around New York have memorialized the Mayor, expressing a strong desire to dispense with the services of third men, and sell their produce themselves. They say that the hucksters, forestallers, and others of the same class, have squeezed them out of the markets by usurping all the vacant space; and pray that larger markets may be erected. The Mayor, it is understood, concurs in the spirit of their petition.

ANOTHER INDIAN EXPEDITION.—The dilatory action of Congress, in providing for the new regiments demanded for Indian service in Texas, New Mexico and the North West, has prevented their full organization, which, it is now apprehended, will not be completed sufficiently soon for operations this year, as it appears that the region occupied by the Sioux, implicated in the La Platte troubles, is separated from Fort Leavenworth by 800 miles, consisting chiefly of bleak prairies, skirting the base of the Rocky Mountains, and subject to terrible winter storms.

REDUCTION OF CHARGES AT HOTELS.—A pretty sure indication of falling markets is furnished by the announcement by some of our great metropolitan hotels of a reduction in the price of board of fifty cents a day. The St. Nicholas, Clarendon, and New York Hotels, which have been charging three dollars a day, have reduced their charges to $2.50.

THE MAINE LAW IN MASSACHUSETTS.—The Boston papers contain a legal opinion on the Massachusetts Prohibitory Liquor Law, signed by Elias Merwin, C. G. Loring, S. Bartlett, and Rufus Choate, Esqrs., four of the most eminent lawyers in New England. The opinion declares the law unconstitutional in some of its main features, and fatally defective in others.

DECLINE OF EMIGRATION.—The official report of the Commissioners of Emigration shows that there is a decrease of over one half in the number of emigrants landed here this year, as compared with last. The figures are:—Arrived to 30th June, 1854, 108,944; arrived to 30th June, 1855, 48,354; Decrease, 60,590.

HALF HOLIDAY ON SATURDAYS.—We understand that the custom of closing the stores on Saturdays at 3 o'clock P. M., is being very generally adopted by the leading mercantile firms and business institutions of this city.

CORRECT COMPUTATION OF TIME.—We understand that Messrs. Coolidge and Rand, of the Cambridge Observatory, have gone to England, with upwards of fifty chronometers, to find out the difference of longitude between Greenwich, Eng., and Cambridge, Mass.

NEW STEAMSHIP FOR ENGLAND.—The steamer "Star of the South," recently running between this port and New Orleans, is advertised to be placed immediately on the line for Liverpool.

SUMMER SNOW.—The snow on the "Great Ridge" of the White Mountains is said to have been, on the 1st instant, thirty feet deep in some places, and in Tuckerman's ravine fifty feet deep.

MACKEREL.—It is said that the mackerel fisheries off the coast of New England are proving very successful this season. It is calculated the proceeds will be greater than for many years past.

NEW YORK CITY MORTALITY.—The deaths in this city last week numbered 356, showing a decrease of 43 on the mortality of the week previous. Of the deceased 67 were men, 58 were women, 122 boys, and 109 girls.

BROOKLYN CITY MORTALITY.—The total number of deaths in Brooklyn last week was 57, of which 34 were males, and 23 females. Of adults there were 19, and of minors 38.

THE KINNEY EXPEDITION.—The case concerning this affair in the law courts has not been settled, owing to the Colonel having failed to make his appearance again.

FALL IN PROVISIONS.—Most of the principal articles of food are falling in price. The prospects of the season are now considered to be promising.

THE NEW CITY HALL.—The Board of Aldermen have voted to erect the proposed new City Hall in the Park.

THE WORLD ABROAD.

Great Britain.—The thirty-sixth anniversary of the Queen's birthday had been signalized by the usual rejoicings. In the evening the illuminations at the west end were splendid. Banquets were given by the principal Ministers of State, and the Archbishop of Canterbury, and several of the Bishops, dined, in honour of the occasion, with the Archbishop of York.

Papier-maché has been resorted to as a material for huts, for camp use. Mr. Bielfield, an eminent manufacturer of that material, has submitted one to the Government. The various parts were brought to Whitehall-yard, and, on an order given, Mr. Bielfield's workmen erected, roofed it, and floored it in twenty-four minutes. It is noticed that Lord Adolphus Vane Tempest, M. P. for North Durham, who is with his regiment of Guards in the Crimea, having received a hut from his mother, the Dowager Marchioness of Londonderry, immediately on its erection fitted up a large and roomy tent adjoining it, which he furnished with a library of standard works, several periodicals, and three daily papers; and, having a good stock of stationery, he opened it for the use of the men of his company for reading, and writing letters home. This act of generosity is highly valued by the men.

Lord Lansdowne had stated in the House of Peers, it is said, that the Russian loss since the commencement of the war had been 247,000 men.

Amongst the Russian prisoners brought to England was the Governor of Balaklava, who was taken prisoner when Balaklava was first seized by the English army. In the confusion of the capture the Governor lost his wife and daughter, and has never heard of them since. He is said to be broken-hearted on account of his misfortunes.

The Anniversary Festival of the Royal Literary Fund was celebrated in London on the 22d ult. "The Historians of England" was responded to by Sir Archibald Alison, who pointed out that all history showed that it was only when France and England were united the advance of barbarism upon Europe had been repelled and kept in check. The toast of "The Literature of Europe and America," was responded to by Mr. Buchanan, the American Minister. The collection of the evening amounted to rather more than $4,000.

The salaries of the Magistrates of the eleven Metropolitan Police-courts, twenty-three in number, have been increased from £1,000 to £1,200. Formerly the allowance was only £800, it was then raised to £1,000, and now £200 per annum is added to it.

It is stated that a Government agent has been in the North engaging navvies to proceed to the Crimea to execute works in connection with the army. He had the choice of any number of men; 110 able-bodied men had left Sunderland for the place of embarkation, and about the same number have been engaged and sent off from Durham.

A strangers' home, for the natives of Mohammedan lands, is about being established in London.

A sum of £1,000 (being a third instalment) has been received by the Royal Commissioners of the Patriotic Fund, from the proceeds of the Amateur Artists Exhibition at Burlington House.

An institution is projected at Liverpool, to be called the St. Silas Workingmen's Association. Its chief feature will be a reading-room, well furnished with a good library, magazines, newspapers, chess, draughts, and other means of improvement and recreation. Lectures will be delivered, and classes established; coffee, ginger-beer, &c., supplied on low terms; and every possible method adopted for making it attractive and profitable to the workingman.

A hard-working weaver at the town of Hawick, in Scotland, after passing through a severe winter's ordeal of dull trade, was one day lately plying away at his loom, rejoicing at the improved turn trade had taken, when he received a letter asking him to go into Edinburgh and take possession of a neat fortune, worth some hundreds of pounds a year. Of course he immediately abdicated the loom.

It seems that a considerable stream of emigration has set in from the north of Scotland to Canada. One vessel lately left Aberdeen for Quebec, with 330 emigrants; and the total number that have left from that and other ports in the north of Scotland during the last two months, is set down at about 5,000 persons.

France.—It appears that the Parisian trade had not experienced any beneficial effects from the opening of the Universal Exhibition. Few foreign visitors had arrived, the greater number deeming it expedient to postpone their journey until the month of June, when it would be in its *eclat*.

Lavigne, one of the oldest *pensionnaries* of the Academie Imperiale de Musique, and the predecessor of Nouritt and Dupre, died lately at Pau, his native town. He was much distinguished at the Opera for his fine tenor voice from 1808 to 1825.

The question of the dearness of provisions in France has become so urgent, that two commissions of inquiry have been established to examine into the matter in all its bearings. One of these is especially charged with the subject as regards the *ouvrier* class, and is employed in making out reports thereon.

Spain.—From Spain, we have accounts that the Carlist insurrection is checked, but the Government has been compelled to apply to the Cortes for additional power.

Mexico.—Accounts from the Rio Grande state that the whole of Northern Mexico is in a ferment of revolution, in consequence of the arrival of an emissary of Santa Anna at Monterey, with orders to arrest and put to death several of the leading citizens. The Governor was forced to surrender, and the lives of the victims were spared. The insurgents made a demonstration upon the town, and the Governor fled. Matamoras dates to the 12th ult. state that the revolutionists in San Luis Potosi had issued a pronunciamento, and troops were preparing to leave Matamoras to quell the insurrection. Chihuahua is reported as on the eve of a revolution.

China.—We learn by accounts from China to the 15th of April, that famine threatened the people of Canton, and food riots were apprehended.

The War.—The *Atlantic*, which arrived here yesterday, has brought the most important news from the seat of war that we have had for several months. It appears that after two nights of sanguinary conflict, the French had driven the Russian garrison from a strong position of defence before Sebastopol, and had themselves occupied it. The loss on both sides was little less than 8,000 men. Since then, two most important strategic movements had been effected by the Allies with complete success. The first was the seizure and occupation of the Russian position on the Tchernaya, which was effected with but little loss, the enemy retiring before the allied advance. The other success was more important, being nothing less than the capture of Kertsch, the destruction of the Russian squadron and fortifications there, and the obtaining of the entire possession of the Sea of Azof, in the waters of which the Allies have now fourteen steamers. The enterprise was accomplished without the loss of a man, the Russians having themselves destroyed their defences and retired. It is obvious that the possession by the Allies of the important station of Kertsch, whence the garrison of Sebastopol drew most of their supplies, must exercise a speedy influence on the siege. There were rumours in England of another great battle having been fought at Inkermann, but the statements want confirmation. The expected resumption of the Vienna Conference had not taken place, the success in the Crimea warranting the Allied Governments to hold out for better terms. Austrian negotiation was more active than ever, with the view of obtaining for the Cabinet of Vienna a supremacy in Germany.

ON THE FUNERAL OF MISS SMYTHE, ONE OF THE HOSPITAL NURSES AT SCUTARI.

The streets were hushed in Scutari,
As onward to the grave
They bore the young and gentle nurse
Of England's wounded brave.

The first young Christian martyr
Is carried to the tomb,
And busy marts and crowded streets
Are wrapt alike in gloom.

And men who loathe the Cross and name
Which she was proud to own,
Yet pay their homage, meet and due,
To her good deeds alone.

Oh! would that it were ever thus—
That Christian deeds would shine
With such a pure and holy light,
To mark the source divine;

That they who can but bless the deed,
At last may bless the name
Of the despised Nazarene,
Whom now they treat with shame.

So on the glorious Easter morn
When saints and martyrs rise,
And gladly wing their angel way
To meet Him in the skies,

Some happy souls reclaimed, and won
From heathen night and gloom,
May bless the lesson taught that day
Beside the Christian tomb.
M. D. G.

—London Guardian.

THE DAILY SERVICE AT TRINITY CHURCH.

To the Editor of the Churchman:

SIR:—No true Churchman can attend the Daily Morning or Evening Service at Trinity Church without a feeling of sadness. It is, of course, a painful reflection, that, of the thousands who transact their business almost at the very gates of the Sanctuary, so few can find a half hour to devote to the worship of Almighty God, the source of all their blessings. But to this I do not now refer.

I would speak of the sad omission of music in these Daily Services. Much is being said and written of the impropriety of *reading* the Psalter on the Lord's Day, and yet we have the Service of the Church performed morning and evening without a single song of praise of any kind. This is not as it should be. If our Heavenly Father is worthy of the Church's recognition in His Holy Temple, morning and evening, at all, He is worthy of her full and perfect recognition. There should be no half-way worship. If we are bound to pray, we are also bound to praise; and as we confess our sins and implore forgiveness in the appropriate form of prayer, so should our joy and gratitude find expression in the appropriate form of praise.

Trinity Church, I am aware, is not alone in this omission. Let it be for her to set the example of a change. In smaller churches, this evil may be remedied, in a great measure, by those composing the congregation; but as Trinity is situated, this is impossible. She must depend upon a choir; and O, let it be a proper one, properly placed and conducted.

And why should she not have a proper choir to lend their assistance in the Daily Worship? Does any one speak of the expense? Surely, with the means at her disposal, and with the disposition which she has always shown to advance the cause of Christ and the Church, and see all things "done decently and in order," Trinity will offer no excuse like this; and were this change once made, who can doubt the result? Were the sound of the organ and the voice of praise daily heard within her walls, many a wayfarer would find his way into the House of the Lord who now never enters,—many a heart would then first utter the accents of prayer and listen to the word of God, and many more would resort there to renew their vows and strengthen their souls for the conflict with the world. I have the honour to be

Your most obedient and humble servant,
A CHURCHMAN.

New York, June 11, 1855.

[With reference to this subject, we may mention, that an earnest-minded Churchman has proposed to defray the expenses of the choir for the Daily Service for one year, as an experiment, in the hope of securing a fuller attendance, along with a more devotional celebration of Public Worship.—ED. OF THE CHURCHMAN.]

EVENING SERVICE IN OUR CHURCHES.

To the Editor of the Churchman:

SIR:—Allow me to ask why would it not be a good move for the Clergy, in place of having Prayers on Tuesdays and Fridays, and on holydays, in the mornings and afternoons of those days, when a large portion of our population (especially the labouring portion) are utterly unable to attend those services, however much they may desire it, to have them in the evening. I would like very much during the week to attend Divine Service; but as it is at present arranged, I am utterly precluded from so doing. It is folly to say that the experiment would not succeed, for the example of the various sects around us shows that it *would*, and unless we would wish to prove to the world our lukewarmness to the Church, it is time that we should be up and *doing*. Do please in your editorial columns advocate a plan of the kind above hinted at, for I am sure it must commend itself at once to you.

I remain yours respectfully,
June 11, 1855. A HUMBLE LAYMAN.

THE THREE DUTIES.—"Reading," says Lord Bacon, "maketh a full man, conference a ready man, and writing an exact man." A young man who neglects reading is generally very meagre; one who does not see much of his fellows is seldom a man of affairs; and few who do not write much ever attain that precision of thought which is essential to real power. Therefore, young man, read—confer—write! Not one of the three duties can you safely neglect.—*Pictorial Pages.*

MAKING STONE.—Experiments are now making in Tonbridge (England) with a view to ascertain whether the expense and labour of working on granite or other hard stone may not be obviated by the induration of soft sandstone, by a chemical process. Sir Roderick Murchison's opinion is strong as to the success of the scheme, and he describes the process as almost instantly changing the softest stone into an imperishable rock. The carver will then have all the advantage of soft stone in his work, and when finished it is easily rendered almost indestructible.

OBITUARY NOTICES.

Died, Mrs. ELIZA HALE PAINE, wife of Dr. Henry D. Paine, of Albany, aged 39, after eight days' illness. Her death has made a vacancy which will long be felt. She was natural as childhood itself, and as open and true-hearted, very earnest in all she did, frank and cheerful in manner, full of interest in the cause of Christ and His Church, and overflowing with kindness, exceedingly active and diligent and efficient, and her life has been but a history of dutifulness in the Church, of humble trust in her Redeemer, of endearing sympathy with those who knew her, and of successful accomplishment in her sphere. Attendance upon sacred services and duties, united to great attentiveness to home engagements, hospitality to the Clergy, large and active charity to the poor, have characterized her throughout. She had been very frequent and much engaged in devotions during the past Lent, and observed that her Easter season had been a very happy one. Her sickness was marked by submission and faith, by the reception of the Lord's Supper, and by all the consolatory exercises of devotion. Mrs. Paine was widely known, and deeply lamented. In her parish church, where her full rich voice for years led the sacred music, and where her help and influence were happily felt in almost every department, her death is a serious loss, as well as a grief. In comforting his friend the pastor, the Bishop said, "You can hardly expect to have a better opportunity to use the words, 'Blessed are the dead which die in the Lord.'" A distinguished Presbyterian Divine of Albany, writing to a friend, says of her, "She was a lady of rare excellence, and will be missed in every circle in which she moved." Three sermons were preached in memorial of her—and three of her pastors, the Rev. Prof. Johnson, the Rev. Dr. Brown, and the Rev. Mr. Davenport, were present at her burial in Newburgh, and took part in the solemn services.

CLERICAL CHANGES.

The Rev. WILLIAM LONG has removed from New Canaan, Conn., and become the Rector of a new parish at Syracuse, Western New York.

DIED.

At Catskill, on the morning of the 31st ult., MARY S., wife of Charles B. Pinckney, and daughter of Francis Sayre, Esq.

NOTICES.

Grace Free Church, Williamsburgh.—*Preach the Gospel to the Poor.*—TO THE LADIES OF THE EPISCOPAL CHURCH IN NEW YORK AND BROOKLYN.—In this populous and destitute district an Episcopal Church large enough to seat 500 has been enclosed, and the basement is now in use, but the church cannot be finished without more aid. The Rev. ALVAH GUION has persevered with wonderful zeal in raising the means, and in superintending the work, and deserves to be encouraged. The church is to be a free-will offering for the accommodation of the surrounding thousands of poor. How much will the reader give? A circle of ladies in Williamsburgh are now preparing for a FAIR, to be held on the 28th inst., in aid of this benevolent enterprise. The want of $200 is pressing; the prospects of happy results to souls are highly encouraging, could the church be finished. To every lady who may see this, the Committee earnestly appeal for help. Any sum you may find it in your heart to give about the time of the Fair will be most thankfully received.

N. B.—Your aid may be sent by mail to the Rev. ALVAH GUION, Williamsburgh, or left with Messrs. Stanford & Swords, No. 637 Broadway, New York.

MARY L. GUION,
EURETTA TOWNSEND,
JANE A. ROBERTS,
MARIA WOODRUFF, } Com. of the Ladies.
je14-3t

P. E. Brotherhood.—A stated monthly meeting of the Protestant Episcopal Brotherhood of New York will be held at No. 637 Broadway, on Thursday evening next, 21st inst., at 8 o'clock.

THEO. R. MCILWAINE, Rec. Sec'y.
New York, June 12, 1855.

General Protestant Episcopal Sunday School Union and Church Book Society.—The Annual Meeting of the Board of Managers will be held on Tuesday, June 26th, 1855, at 5 o'clock, P. M., at the Society's Rooms, 637 Broadway, New York.

By order, J. A. SPENCER, Secretary.
Depository, No. 637 Broadway, New York, June 4, 1855.

P. S.—The Annual Sermon will be preached by the Right Rev. the Bishop of North Carolina, on Sunday evening, July 1st, at 7½ o'clock, in Calvary Church, New York.

General Theological Seminary.—In compliance with Chapter 8, Section 8, of the Statutes, notice is hereby given that the Public Examination of the Students by the Professors in their respective departments will be held at the Seminary on Monday, Tuesday, and Wednesday, the 25th, 26th and 27th of June, immediately after Morning Service, at 9 o'clock, A. M.

je14-2t SAML. H. TURNER, Dean.

Associate Alumni.—The Annual Meeting of the Associate Alumni of the General Theological Seminary will be held in St. Peter's Church on Tuesday, the 26th inst. The Associates will meet in the Lecture Room adjoining St. Peter's at 7 o'clock P. M. Prayer and Sermon in the Church at 8 o'clock. On the following day, Wednesday, 27th, the Annual Essay will be read at 1 o'clock in the Seminary Chapel.

je14-2t A. BLOOMER HART, Secretary.

Ladies' Fair and Festival.—A number of Ladies interested in the erection of Grace Free Church, Williamsburgh, will hold a FAIR and FESTIVAL at the Odeon, in that city, on the afternoon and evening of Thursday, the 28th inst., to aid in the erection of the church. The friends of Church extension are invited to attend.

N. B.—Donations will be thankfully received, and may be sent to the Rev. ALVAH GUION, No. 240 South First street, Williamsburgh, or left with Messrs. Stanford & Swords, No. 637 Broadway, New York.
je14-2t

The Rev. Thos. T. Guion, Rector of St. John's Church, Brooklyn, will preach in the Church of the Messiah, Adelphi street, Brooklyn, on next Sunday afternoon, June 17th. Service to commence at half-past 3.

Grace Church, Conselyea street, Brooklyn, (late Williamsburgh.) Sunday Services: Morning, at 10½ o'clock; Afternoon, at 3½ o'clock; Evening, at 7 o'clock. Sunday School at 9½ A. M.

Seats FREE. REV. ALVAH GUION, Rector,
my31-4t No. 240 South First street.

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. my3-8t

St. John the Evangelist's Church.—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday School, 9 A. M. and 2½ P. M.

EDWIN R. COOK, Rector,
my3-tf 104 12th street.

ACKNOWLEDGMENTS.

The subscriber, on behalf of the Managers of "The House of Mercy, New York," gratefully acknowledges the receipt of two hundred and eighty dollars, being the amount of a collection in St. George's Church, Rev. Dr. Tyng, Rector.

SARAH A. RICHMOND, 195 Broadway.

Episcopal Orphan Home.

The Ladies of the Episcopal Orphan Home gratefully acknowledge the following donations:

1 dress, from Miss Hollingsworth; 1 book of Church Music, from Miss Geleston; lettering of the Alms Chest, from Mr. Gimbred; 1 bundle of second-hand clothing, from Mrs. Farrell; 14 lbs. of white sugar for the matron, from Mrs. Rogers; 3 pair of blankets from Mr. D. Hadden; 4 pineapples and 1 piece of smoked beef, from Mr. Christ; $5 from Dr. Muhlenberg, for the children; 1 dozen sheets and 2 dozen towels, from the young ladies of Miss Ballow's school.

Donations of vegetables and fruits, from friends in the country, will be most thankfully received at the Home, 74 Hammond street.

Chippeway Mission.

The undersigned gratefully acknowledges the receipt of the following offerings, viz.:

$50 from a lady, per D. A. Cushman, Esq., New York; $10 from N. J. C., for the Indian Mission; $4 from Mrs. Charlotte Beaumont and sister, Plattsburgh, New York; $10 from S. S. of St. Mark's Church, Williamsburgh, L. I., per Rev. S. M. Haskins, Rector; $10 "in memory of our little departed Hobart;" also, per the hands of Thos. N. Stanford, Esq., $13 from St. Thomas' Church, Bath, Western New York; $20.07 from St. Paul's Church, Western New York; $1.83 from S. S. of Grace Church, Waterville, Western New York; $5 from Calvary Church, Rockdale, Pa.; $20 from John Coxe, Esq., Germantown, Pa.; $7 from S. S. of Grace Church, Waterford, N. Y.; $25 from S. S. of St. Peter's Church, New York; $5 from a member of St. John's Church, Montgomery, Ala.; $5 from Parish of Christ Church, Ballston Spa, N. Y.; $10 from Christ Church, Troy, N. Y.; $3 from a member of Grace Church, Baltimore, Md.; $35, an Easter offering of All Saints' Sunday School, New York.

J. LLOYD BRECK, for the Chippeway Mission.
Chippeway Mission House, Minnesota Territory, May 29, 1855.

New York Bible and Common Prayer Book Society.

Whitsunday Collections: St. John's Church, Monticello, Rev. E. K. Fowler, $3; Christ Church, Tarrytown, Rev. Wm. Creighton, D.D., $18.75; St. Mary's, Beechwood, Rev. Wm. Creighton, D.D., $18.16; Church of the Holy Innocents, Rev. John J. Elmendorf, $4; Trinity Church, New Haven, Harry Croswell, D.D., $5.00; Mrs. Charles D. Fosdick, annual, $2.50. Total, $51.41.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

Whitsunday Collections: Grace Church, Canton, St. Lawrence county, Rev. John Wells Moore, $6; Church of the Holy Innocents, Rev. John J. Elmendorf, $4; Mrs. Charles D. Fosdick, annual, $2.50. Total, $12.50.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

BUSINESS NOTICES.

Kidder's Gas Regulator Against the World.—Pass the good tidings round, for there is nothing like it, go where you will. It has distanced everything in the way of a good thing, and how glorious the certainty that we can all burn gas at a very cheap rate, by the use of the Regulator. It soon pays for itself in the saving of gas, and at the same time affords a better light. The following result from the St. Louis Hotel, New Orleans, is but another proof of its merits and utility:

METER NO. 1.

With Regulator.		Without Regulator.	
March 17,	1000 feet.	March 16,	1,400 feet.
19,	1000	18,	1,500
21,	1000	20,	1,300
23,	1000	22,	1,600
25,	1000	24,	1,500
26,	1000	27,	1,600
28,	1000	29,	1,500
30,	900	31,	1,500
	7,900		11,900
			7,900

Amount in favour of Regulator in eight days, 4,000

METER NO. 2.

With Regulator.		Without Regulator.	
March 21,	400 feet.	March 20,	600 feet.
23,	300	22,	600
25,	300	24,	500
26,	300	27,	600
28,	300	29,	500
30,	400	31,	600
	2,000		3,400
			2,000

Amount in favour of Regulator in six days, 1,400

Call at the Office, 262 Broadway, and see the whole operation of this truly beautiful instrument of economy, and procure one without delay. J. L. DOUGLASS, Sec'y.

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

LYON & LAMB,
my31-1y 38 Canal street, opposite N. H. R. R. Depot.

Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

S. C. HERRING & CO., Green Block,
my17-3m Nos. 135, 137, and 139 Water street, New York.

ADVERTISEMENTS.

THE FRENCH LANGUAGE PRACTICALLY taught, by an experienced Parisian teacher, "Robertson system of teaching modern languages." Reference, Clark & Fanning, Mount Washington Collegiate Institute, Washington Square. Address J. L. E., at this office.

S. BOOTHBY, IMPORTER, MANUFACTURER, JOBBER and RETAILER of SHIRTS, COLLARS, UNDER SHIRTS, DRAWERS, HOSIERY, GLOVES, SCARFS, CRAVATS, &c., &c., 87 and 89 William street, near Maiden Lane, New York. je14-1y

TO LET, FOR A YEAR OR LONGER, ONE OF the best Pews in Calvary Church. Apply to E. CUNARD, No. 4 Bowling Green. je7-2t$

BOARD AT FORT LEE, N. J.—TWO OR THREE BOARDERS can be accommodated in a clergyman's family at Fort Lee. The situation is high, healthful, and pleasant. Ten miles' sail up the Hudson, from the foot of Spring street, by the elegant steamer Flora. Terms Eight Dollars per week. Address Rev. R. HOYT, at Messrs. Stanford & Swords, No. 637 Broadway. my31-3t-F

AN ESTABLISHMENT OF THIRTY YEARS' STANDING.—A CARD.—Thirty years having elapsed since the subscriber introduced his peculiar styles of Hosiery, it is with no ordinary feelings of gratitude that he now returns thanks for the very liberal and constantly increasing patronage enjoyed from the year 1823 until the present time. His success he attributes not less to the principles upon which he has conducted business, than to the fact of having kept a very large and well selected stock of

Hosiery, Under-garments, Gloves, &c.

To these principles he would invite attention, and assures all that they will be adhered to strictly by the firm of

A. RANKIN & CO.,
At their old stand, No. 104 Bowery, viz.:

To show goods freely, but urge no one to buy.
To advise as to the cheapest and most durable goods.
To sell at a very small advance on the cost.
To return money cheerfully if goods are not suitable.
To state the lowest price, from which there can be no deviation.

A. RANKIN,
my10-3m No. 104 Bowery, New York.

AMERICAN AND FOREIGN PATENT AGENCY.—IMPORTANT TO INVENTORS.—Messrs. MUNN & CO., No. 128 Fulton street, New York, Publishers and Proprietors of the *Scientific American*, having for many years been extensively engaged in procuring Letters Patent for new mechanical and chemical inventions, offer their services upon the most reasonable terms. Patents promptly secured in the United States, Great Britain, France, Belgium, Holland, Austria, Russia, Spain, and in all countries where they are granted. All business entrusted to their charge is strictly confidential. Private consultations respecting the patentability of inventions are held free of charge, with inventors, at their office, from 9 A. M. until 4 P. M. Parties residing at a distance are informed that it is generally unnecessary for them to incur the expense of attending in person, as all the steps necessary to secure a patent can be arranged by letter. A rough sketch and description of the improvement should be first forwarded, which we will examine and give an opinion as to patentability without charge. Models and fees can be sent with safety from any part of the country free of charge. In this respect New York is more accessible than any other city or country. Circulars of information will be sent free of postage to any one wishing to learn the preliminary steps toward making an application.

In addition to the advantages which the long experience and great success of our firm in obtaining patents present to inventors, they are informed that all inventions patented through our establishment, are noticed, *at the proper time*, in the *Scientific American*. This paper is read by not less than 100,000 persons every week, and enjoys a very wide-spread and substantial influence. Parties entrusting their business in our hands can rely upon prompt and faithful attention. Most of the patents obtained by Americans in foreign countries are secured through us: while it is well known that a very large proportion of all the patents in the United States applied for go through our agency.

The offices of Messrs. MUNN & CO.'S American and Foreign Patent Agency are at 128 Fulton street, New York; London, No. 32 Essex street, Strand; Paris, No. 29 Boulevard St. Martin; Brussels, No. 6 Rue D'Or. my24-4t

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